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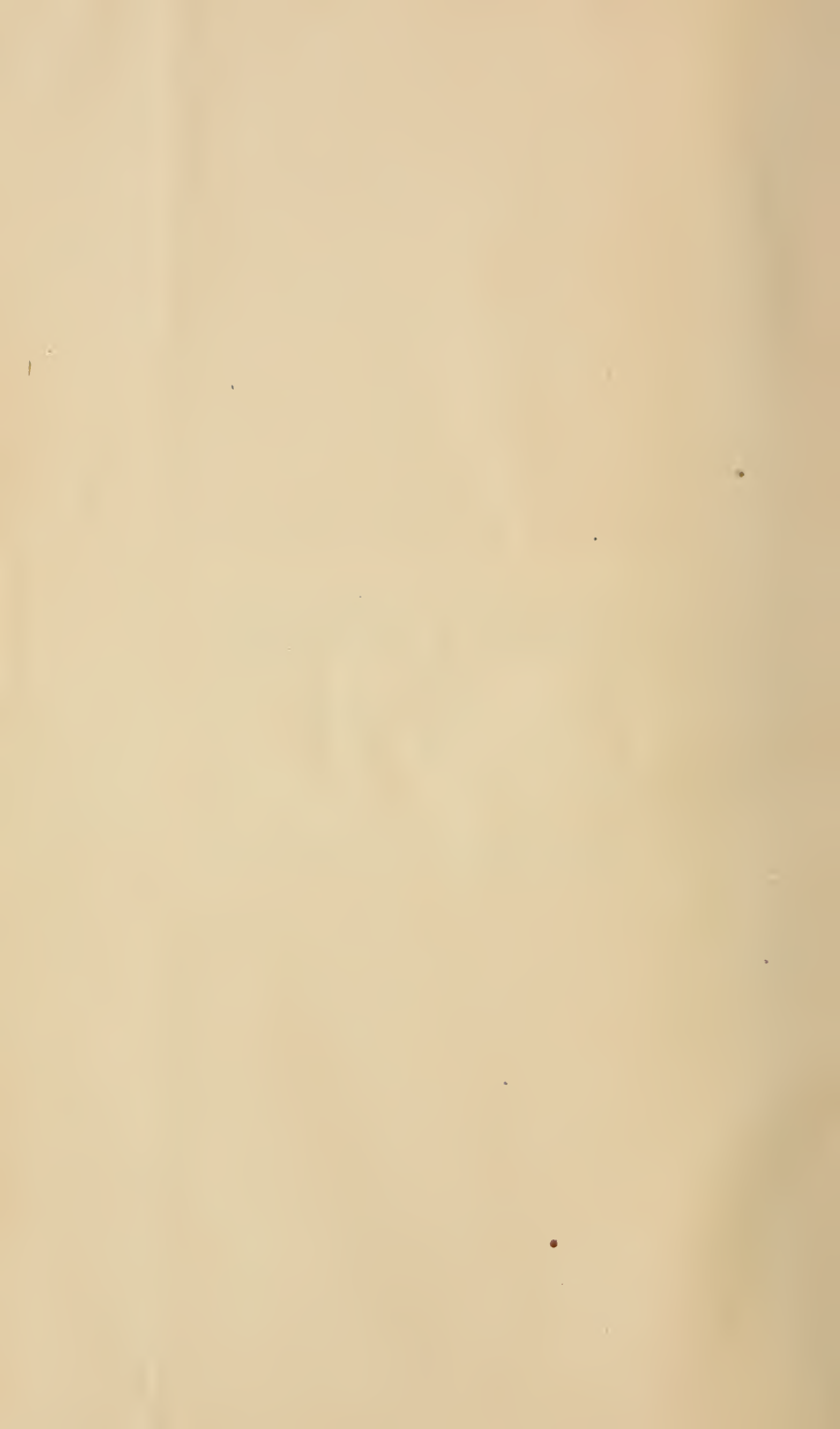
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Rev. R. C. Seamed
With respects of J. G. Davis

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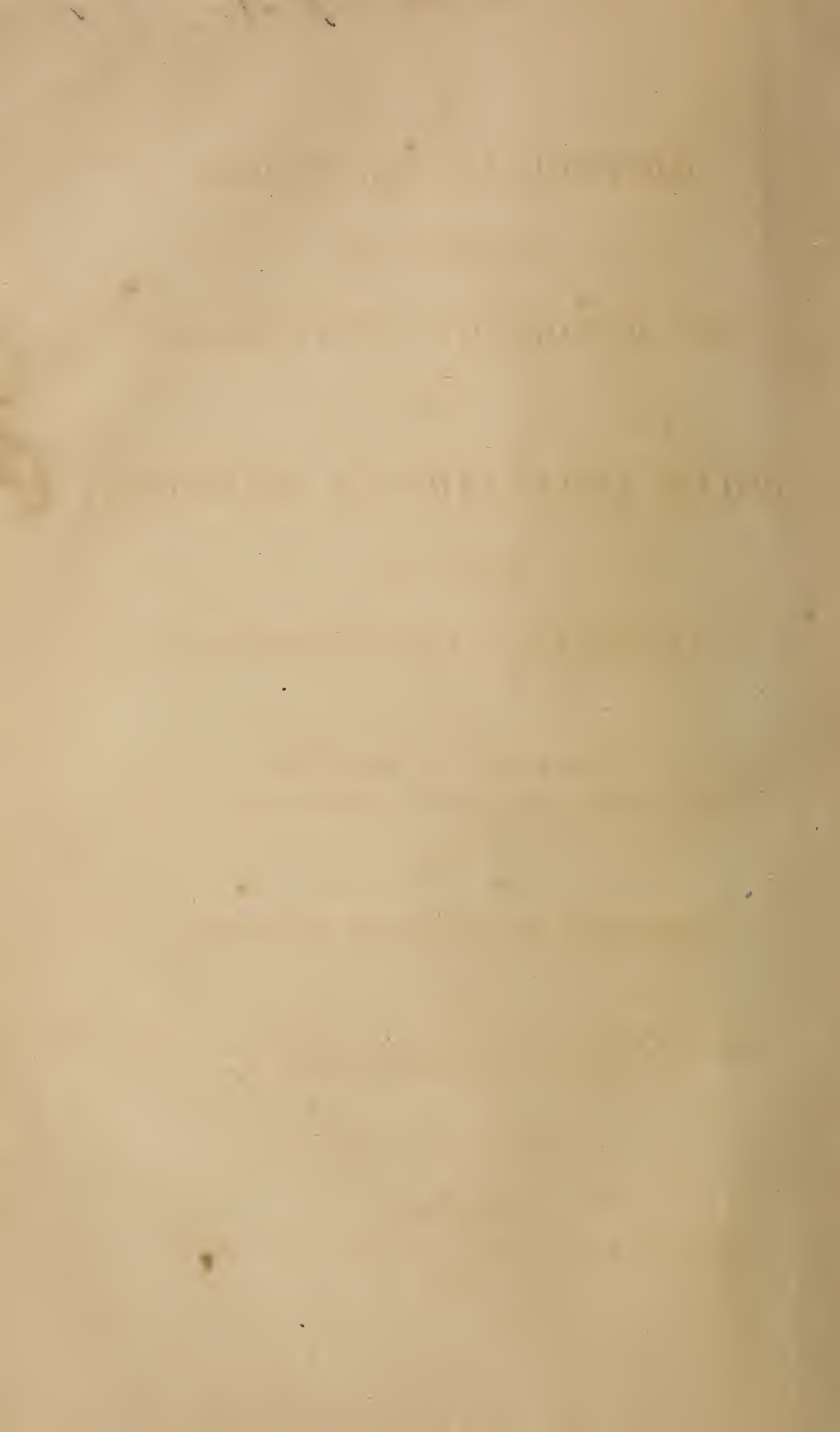
HISTORICAL DISCOURSE

AND

MEMORIALS OF DECEASED MEMBERS

OF

Hollis Association of Ministers.



AN
HISTORICAL DISCOURSE,
DELIVERED ON THE
ONE HUNDREDTH ANNIVERSARY
OF THE
HOLLIS ASSOCIATION OF MINISTERS,

MAY 6, 1862,

AT HOLLIS, NEW-HAMPSHIRE,

BY

JOSIAH G. DAVIS,

PASTOR OF THE CONGREGATIONAL CHURCH, AMHERST, N. H.

WITH

SKETCHES OF DECEASED MEMBERS,

BY

HUMPHREY MOORE, D. D., AMOS W. BURNHAM, D. D., REV. SAMUEL
LEE AND REV. DANIEL GOODWIN.

CONCORD:

PRINTED BY MCFARLAND & JENKS.

1862.



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P R E F A C E .

AT a quarterly meeting of the Hollis Association, held at Hollis, in February, 1861, the question of observing the first Centennial Anniversary of this body was considered, and the following votes passed: (1) That the origin of this Association be commemorated by appropriate public services; (2) that Revs. P. B. Day, J. G. Davis and T. P. Sawin be a Committee of Arrangements; and (3) that Rev. A. W. Burnham, D. D., be requested to prepare an historical discourse. At a subsequent meeting of the Association, Dr. Burnham having declined this service, the preparation of the discourse was assigned to Rev. J. G. Davis, and Rev. Drs. Moore and Burnham and Rev. Messrs. Lee and Goodwin were requested to prepare sketches of deceased members, after the following order: Rev. H. Moore, D. D., to furnish sketches of such as died previous to 1810, Dr. Burnham of those who died between 1810 and 1830, and Rev. Messrs. Lee and Goodwin of those who died since 1830.

The people of Hollis, at the suggestion of their pastor, having invited the Association to occupy their house of worship and accept their hospitalities at the proposed celebration, a circular was issued by the Committee of Arrangements, inviting ministers and all others, interested in the faith and order of the early churches of this county, to attend the centennial services on Tuesday, the 6th day of May, 1862. The day was propitious, and the neighboring churches were largely represented in the course of people.

Rev. William Clark conducted the introductory services, reading the 48th Psalm, leading in prayer, and reading the 559th hymn of the Psalms and Hymns (Ct. Col.):

" Here, Lord of life and light, to thee
Our Pilgrim fathers bowed the knee."

Rev. Mr. Davis delivered the historical discourse, pausing in the midst

while the congregation, led by the choir, sung the second version of the 44th Psalm (Tate and Brady):

“O Lord, our fathers oft have told
In our attentive ears.”

At the close of the discourse the 1019th hymn, from the Sabbath Hymn Book, was sung, commencing

“Far down the ages now,
Much of her journey done,
The Pilgrim church pursues her way
Until her crown be won.”

The benediction was pronounced by the preacher.

At the close of the morning service the chairman, Rev. Mr. Day, in behalf of his people, presented friendly salutations to the Association and all strangers present, and invited them to the hall below, to partake of the liberal entertainment there provided. The hall and tables were handsomely decorated with flowers and evergreens; on the walls hung the portraits of several deceased ministers, with some of the fathers and mothers of the town. Rev. Dr. Bouton, of Concord, invoked the divine blessing. Before rising from the table the chairman read letters from Rev. E. E. Adams and Rev. Daniel March, both of Philadelphia. Dr. Burnham also read a letter from Rev. Dr. Silas Aiken, of Rutland, Vt. In all these letters the writers expressed their strong attachment to the ancient faith of the Puritan fathers and a lively interest in the Association, with regrets at not being able to attend the celebration.

At half past 1 o'clock P. M., the public exercises were resumed, by singing the 1247th hymn of the Sabbath Hymn Book:

“For all thy saints, O God,
Who strove in Christ to live.”

Rev. Thomas Savage, of Bedford, led in prayer. Rev. Dr. Bouton read some brief extracts from the “Minutes of the General Convention of Ministers in New-Hampshire,” with a design to illustrate and confirm the statements of the morning discourse, in relation to the fearless courage and intelligent patriotism of the early ministers of this colony. Rev. Dr. Moore then read the memorials which he had prepared of fifteen members of the Association, deceased before 1810. The choir sung the 902d hymn of the Sabbath Hymn Book:

“Stand up, stand up for Jesus!
Ye soldiers of the cross.”

Rev. Dr. Burnham followed, by reading memorials of eight deceased members. Sketches were also read by Rev. Messrs. Lee and Goodwin, according to appointment, making thirty-one in the whole.

The audience then joined with much spirit in singing, "God bless our native land;" tune—America. Rev. Mr. Wallace, of Manchester, followed with a few pertinent remarks, suggested by the precious memories of the departed. Prayer was offered and the benediction pronounced by Rev. Jonathan McGee, of Nashua.

After the public services, the ministers present and their families were invited to the pastor's house for a social interview, and to take tea.

By vote of the Association, the thanks of all present were tendered to the choir of singers, and to the pastor and people of Hollis, for the cordial interest which they have manifested in the centennial celebration, and the generous and tasteful entertainment provided for the occasion. The Association also voted that the discourse and sketches be published, under the direction of the Committee of Arrangements, as an humble effort to perpetuate the memories of their venerated fathers and of the interesting scenes in which they were the chief actors.

HOLLIS, July 31, 1862.

DISCOURSE.

CHRISTIAN FATHERS AND BRETHREN:—In harmony with the theme on which I am requested to address you this day, I will read the three following passages from the word of God:

Psalm 44: 1-3. We have heard with our ears, O God, our fathers have told us, what work thou didst in their days in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.

1 Tim. 3: 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 Tim. 1: 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

THE history of a minister's meeting does not, in itself, present many features of permanent interest. The origin of such an association has nothing to dazzle the imagination or kindle deep emotion. The aims of its members were not ambitious; thinking only of their own necessities, and the means by which they might better fulfill their duties, they framed an organization of unpretending character—so unpretending that they did not assume a specific name. But, like many other humble attempts to honor the Master, that movement stands related to almost every kindred institution and measure which has given religion strength and stability in the townships of this vicinity. Originating before the majority of the churches

in this county had an existence, the action of its members shaped the agencies of education and religion in their incipient forms. The opinions and deliberations of these associated ministers gave direction to the minds of multitudes who had scarcely heard of their meetings, while their advice was sought by the churches in adjusting all doubtful points of order and discipline. We shall accordingly find that the monthly or tri-monthly meetings, whose history we shall review, not only contributed to the spiritual culture and enjoyment of the members, but they provided wise counsels and disseminated words of truth, which gave direction to public sentiment. Under the ministrations of these associated pastors the institutions of the gospel were firmly established. It is becoming, therefore, that we should commemorate the enlightened zeal and rare discretion of the men to whom we are so largely indebted for the intelligence and stability which have distinguished the churches of Hillsborough county. It should also be known that for many years the influence of the Association was not less auspicious in the border towns of Massachusetts. Should I not speak of those towns as fully as of those now represented, the reason will be found in my own lack of information,* not in any supposed failure of the Association to confer equal benefits on the churches of the older State.

The observance of this centennial anniversary carries our thoughts backward to a period eventful in the history of the world, and of memorable importance in the annals of this State. In 1760 George III came to the British throne. Pitt, the great commoner, was still at the head

* Materials for this discourse have been derived from a variety of sources. In addition to general and local histories, published sermons and records of the churches, many facts have been gathered by personal inquiries and correspondence with descendants of the first settlers of New-Hampshire. I am also indebted to several ministers for valuable information respecting their predecessors in office.

of the English government, and his energy was felt on both sides of the Atlantic. Washington had just attracted the eyes of his countrymen by his military successes in Western Pennsylvania. By the capture of Quebec, September, 1759, the rule of the French on this continent was broken, and the colonies rang with exultation. With the cessation of hostilities, a new impulse pervaded every department of industry; and the inhabitants of New-England, relieved from the dread of death and of depredations by the Indians, began to improve their lands and obtain grants for new townships. The animating effect of peace was no where more manifest than among the recent settlements in the interior of this province. The inhabitants of the older townships, in the eastern parts of the State, were tolerably secure; but the settlements remote from the coasts were in constant apprehension of invasion by the Indians. In 1747 the people of Hollis petitioned the General Court for a military guard to defend them. At Amherst seven garrisoned houses afforded a place of safety to the inhabitants, in case of sudden attacks. For a time Hillsborough was deserted, and before the cessation of hostilities the upper towns on the Merrimack and the settlements on the Ashuelot and Connecticut rivers, suffered from predatory bands of the enemy. To defend themselves against the Indians, every town was required to furnish its quota of soldiers; some of the companies being employed as rangers, scouring the woods and skirmishing with their stealthy foes, while others marched to reinforce the army at Crown Point and in Canada. Among the former were the followers of Rogers and Powers, who, by their daring and endurance, were dreadful to the enemy as any modern sharpshooters. The charges of the war, and the anxiety attending the conflict, bore heavily upon these infant settlements. "The greatest hopes from the reduction of Canada," says Hutchinson, "as far as could be judged from the public prayers

of the clergy, as well as from the conversation of the people in general, was to sit quiet under their own vines and fig-trees, and to have none to make them afraid."

At the close of the year 1760, thirteen churches had been formed on this side of Merrimack river; three within the limits of Cheshire county—Winchester, Keene and Swanzey; three in Merrimack county—Penacook (Concord), Contoocook (Boscawen), and Hopkinton; one at Charlestown, on the Connecticut river, and six in Hillsborough county. The last named were organized after the following order: Dunstable (Nashua), Amherst, Hollis, Bedford, Lyndeborough, New-Ipswich. The church in Wilton was organized two years later, in 1763. As might be inferred, this was the day of small things. Hollis had a population of sixty families. The population of Amherst could not have been much greater. At New-Ipswich, the number enrolled on the tax-list was ninety-five. "The country," we are told, "was well timbered;" so that clearings were to be made in the forests, bridges constructed, roads laid out, school-houses and places of worship erected. For many years the only conveyance from town to town was on horseback. In the winter season, families were brought to the meeting-house on sleds drawn by oxen. In 1775 communication from New-Ipswich to Boston was maintained by post-riders, who passed over the hills, through Wilton, to Amherst. A stage-coach was unknown till about 1795, when conveyance from Amherst to Boston by this method was advertised.*

Twenty-five years after the formation of this body, funerals were attended, in remote neighborhoods in the winter, by walking on the snow with rackets; the pastor and others finding the way by marked trees.

* A week was consumed by the trip. The same team passed over the whole route, stopping, in each direction, for the night, at Billerica, Mass. Passengers are now transported, by the aid of railroad cars, to Boston, daily, and from many towns in the county by two or three trains.

The salaries of the ministers who united in this Association did not exceed in the average £50, about \$200 or \$220 per annum. The society in Lyndeborough "voted to give Mr. Rand, the first minister, one shilling for each soul in town, and to increase the number of shillings with the increase of the number of souls." He also had liberty to preach six Sabbaths elsewhere. Every settled minister had a generous allowance of fuel and the use of the ministerial lot, which was set off in the first apportionment of the several townships. The cultivation of the soil was, in most cases, indispensable to the support of a family.

The money in circulation was subject to great fluctuations in value. Books were scarce, being imported from England, and writing materials* costly. Wearing apparel, of a quality and color suitable for the pulpit, was not easily obtained. Of course the Sabbath suit—the coat with broad folds, the silk stockings and small-clothes—were preserved with tender care.

The food of the inhabitants was plain, consisting of broth, milk, corn-bread, and pea or bean porridge, and chocolate, on occasions. In the spring, salmon and shad were brought from the Merrimack river. The first tea sent to the minister at Amherst was boiled in an iron pot until, as they supposed, "it was done," when they partook of the mixture in the same manner as of the more familiar preparations.

The domestic habits, modes of dress and style of living, have so changed, since that period, that we can scarcely persuade ourselves that our fathers in the ministry traversed these hills by bridle-paths, fording the streams, to find their scattered parishioners, who had lived in apprehension of assault from savages, and whose cattle and sheep were still in danger of prowling wolves. It certainly

* The author has two sermons in his possession, in outline, delivered in 1795, which are written on four pages of two by three inches in size.

increases our admiration of the early ministers of this region to find that, living amid these privations and perils, they were animated by such just views of their calling and by such honorable purposes of improvement, as appear in the organization of this Association. By whom the plan was proposed I am not able to determine.

The first association in New-England of which we have any authentic record was framed on the model of one in Cornwall, England, of which Morton, who came to this country in 1686, was a member.* The meetings, commencing in 1690, were held at the College in Cambridge, on Monday, at 9 o'clock in the morning, once in six weeks.† Out of this body, at a subsequent period, came the famous proposals, which gave rise to the controversy which led Wise to write the "Churches' Quarrell Espoused." By the logic and wit of this volume the popular mind was stirred in defense of the freedom of the churches. The idea of organizing consociations was abandoned; but associations were formed, whenever circumstances favored, "by pastors, for the prosecution of evangelical purposes." In the discussions awakened by the advent of Whitefield, and the great awakening of 1740, we find frequent mention of the associated pastors of Boston; so that members of the College at Cambridge, and students aiming at the ministry especially, must have been familiar with the existence and uses of associations.

At the organization of "The General Convention of Ministers in the Province of New-Hampshire," at Exeter, in 1747, the members say: "As we are desirous of strengthening each other's hands and promoting brotherly love, we agree to be as frequent as we can, conveniently, in visiting each other and meeting together for such purposes. And we think it expedient that the ministers of

* See Congregational Quarterly, Vol. II, p. 256.

† Bouton's Historical Discourse, p. 10—quotation from the original records in the author's possession

the province, of Congregational principles, who have been regularly ordained, meet all together once a year, and that they be formed into associations, to meet more frequently, as they shall agree, to unite their prayers and assist and encourage each other in the work of the gospel."

As the members of the Convention were almost exclusively from the eastern section of the State, and their proceedings were not published, I am not certain that their recommendation had any influence with the founders of this body.* It is probable, however, that ministers' meetings were held in accordance with this advice. An association, called the Eastern Association, existed in York county, Maine, as early as 1743, with which ministers of this province may have united.

In 1744 mention is made of the Southern Association, "which comprised ministers in the border towns of Massachusetts and New-Hampshire, near Haverhill." "The records of the Piscataqua Association commence October 24, 1781, but they commence in such a way as implies that the association existed previously." The present constitution of that body is made up of articles adopted at earlier meetings of its members, but the date of its origin seems to be lost beyond recovery.† The Haverhill (N. H.) Association and the Northern (now Hopkinton) Association were formed nearly twenty years after the organization of the Hollis Association; for this body, as will appear hereafter, is not to be confounded with the Amherst

* The convention at Exeter, in 1747, "agreed that Rev. Messrs. Walker, of Penacook, Stearns, of Contoocook, Whittemore, of Suncook, Wilkins, of South Higgin, Emerson, of Nissitisset, Merrill, of Nottingham, Bayley, of Methuen, and Flagg, of Chester, be sent to before next meeting, and invited to join us." This was before the Indian names of several townships had been abandoned. It does not appear from the minutes now extant that either Wilkins or Emerson ever attended the Convention. See original records in possession of Dr. Bouton.

† Letter of Rev. E. Robie, of Greenland.

Association, as some have inferred,* the records maintaining a continuous history from the origin to the present time.

As the members were all graduates of Harvard College, personal friends, and, in three instances, relations, they would naturally be drawn together by congenial views and purposes. It is also worthy of notice that, with the exception of New-Ipswich, these parishes were all within the limits of the original boundaries of the old town of Dunstable. The plan was probably matured as early as the date of Mr. Farrar's ordination at New-Ipswich, when both of the Emersons, Daniel and Joseph, were present.

"In the year 1761," says the record, "the pastors of the churches in Amherst, Hollis, Pepperell, New-Ipswich, Dunstable—Massachusetts, and Townsend agreed to meet alternately at each other's houses, about once a month, except in the winter season, for the mutual encouraging and strengthening each other in the great work of the ministry."

"Being hindered in Providence, did not all meet till 1762;" from which I infer that part of the number held a meeting in 1761, and that their plans were shaped after the model of the association with which they had been familiar at Cambridge. In harmony with this view the record is continued:

"May 5th, 1762.† Present, the whole Association, at Pepperell. For the regulation of future meetings, passed the following votes: 1. That the moderator be elective at every meeting. 2. That 10 o'clock A. M. be the time for opening the meeting. 3. That two prayers be made at each meeting; the first by the person at whose house the

* Dr. Bouton's Historical Discourse, p. 16.

† As the 5th of May, 1862, fell on Monday, the centennial celebration was observed on the following day (the 6th), as more convenient for the attendance of the Association and others interested.

meeting is, at the opening of it; the other by him at whose house we are to meet next, at the conclusion." These three votes, with the significant preamble already quoted, and a subsequent provision for a public lecture, answered every purpose of constitution and rules for nearly forty years.

Rev. Daniel Wilkins was chosen moderator, and Joseph Emerson, at whose house* they assembled, was chosen scribe. The object which brought them together was becoming their sacred calling. Engaged as pastors in laying the foundations for future generations, they wisely sought to strengthen and encourage each other in the great work of the ministry. At this period it is difficult to delineate the characters of the men who gathered in the parsonage at Pepperell. They were all men of regular education; most of them in early manhood, and no one fully past the maturity of his intellectual powers. Three or four of the number were men of scholarly habits, though leaving few memorials of their studies. All were earnestly devoted to the duties of the ministry, as the purpose of their meeting clearly indicates. The records of their successive meetings are memorably sententious and brief. The minutes of a discussion, which occupied both parts of a day, are recorded in two sentences, while the precise object of their conference is often entirely omitted. Could they have anticipated the exigencies of this hour, I am confident their minutes would have been more definite and voluminous. From the scanty materials which are furnished by the business-like entries of the scribes, I have derived the facts that furnish the outline of my discourse. Many of these facts are of interest only as they are interpreted in the light of collateral events,—a work demand-

* The house is still standing, about twenty-five rods east of the meeting-house of the First Society. The study was on the ground floor, apparently an enlargement of the original dwelling, nine feet by twelve in size. The farm of Mr. Emerson is now the site of a thickly settled village.

ing a more perfect knowledge of the local history of this circle of parishes than I possess. The deficiency, which has embarrassed me in my preparations for this occasion, will not be seriously felt, when you shall have listened to the recollections and researches of the fathers and brethren who will supplement my labors in the exercises of the afternoon.

The first moderator of this group of ministers was the senior member, Rev. Daniel Wilkins, a graduate of Harvard College in 1736, who, as he said, in assuming the pastorate of the town of Amherst, eighteen months before, "had spent the flower and prime of his days in the honorable and laborious work of the gospel ministry." Of florid complexion, a thick-set, stocky man, whose hands were stiffened with toil in the fields, he united a robust mind with an unselfish heart. Though distinctly evangelical in his doctrinal views, he was disinclined to polemical discussion. He had a library containing the works of Owen, Hammond, and others, as aids in his study. After many inquiries, I have never been able to recover one of his manuscript sermons, or gather any exact information of his style of preaching.* The impression of his life, as preserved by tradition, was that of an eminently good man, which is corroborated by the eulogistic inscription on his grave-stone. He was not an acting member of this body more than six years. Of the occasion of his withdrawal I shall speak hereafter.

Of Daniel Emerson, of Hollis, we have more distinct notions, derived from sketches furnished by his distinguished grandsons. He was a man of large and active intellect. A convert of Whitefield, and partaking largely of his spirit, he was uniformly evangelical, and often a very eloquent preacher. "His chief excellencies in preaching were sound doctrine, deep feeling and zeal—at times almost overwhelming." His labors were by no means

* See sketch by Dr. Moore, p. 51.

confined to the pulpit. He was interested in public affairs, serving as chaplain in the army, and accompanying the troops from this town to Crown Point. An able counsellor, he was often called from home to aid feeble churches. Interested in the cause of ministerial education, and much blessed with revivals of religion among his own people, he animated a large number of young men with a desire to become preachers of the gospel. Very assiduous in his attendance on the meetings of this body, he manifested an energy like that of Baxter, whom in person he was said to resemble. From his talents and position, the Hollis minister was for many years a leading mind in the Association.

JOSEPH EMERSON, of Pepperell, was a man of well-balanced mind and thorough education. "It is evident, from the productions of his pen, his good name and the happy influence he left behind him, that he was a staid friend of his people, a patriotic citizen, and faithful pastor."* He was a decidedly evangelical and spiritual preacher, remarkably neat and orderly in his habits, and of great service to the Association, in keeping the records and preparing other writings. Like his older associates, Wilkins and Emerson, he was familiar with hardships. "Since my residing here," he says in a published sermon, "we have had garrisons and soldiers allowed us by the goverment. We have been obliged to carry our arms to the house of God, when we assembled for^d worship." He imbued the minds of his people with the burning sentiments of his own fervid patriotism, and taught them to bear patiently the burdens incident to the long war which wrought the independence of the colonies. Through the earnest persuasions of his brother-in-law, at Hollis, he became a friend and an admirer of Whitefield. Emulating the zeal which Whitefield manifested, his Sabbath ministrations were attended with very uniform success. In the

* Centennial Discourse of Rev. Mr. Andrews.

twenty-nine years of his ministry, one hundred and ninety-six persons were added to the church.

SAMUEL DIX, the second minister of Townsend, was a man of slower mould than most of his associates. He is described as a preacher of more than average talents. His sermons were distinguished by sound doctrine, but often lacked animation in the delivery. By his ready sympathies and exemplary walk he gained the confidence and affection of the people, in whose hearts his fidelity left an abiding witness. He suffered severely from some bodily infirmities, which he endured with much patience. He was a regular attendant on the meetings of the Association till near the close of his life. At his funeral, November, 1797, a discourse was preached by Rev. Mr. Farrar, in which he is portrayed as a sincere and an upright man, who shone peculiarly in the virtues of meekness, patience, humility and self-denial—qualities of high esteem in the sight of God.

JOSIAH GOODHUE, of Dunstable, a native of Hollis, was an ardent disciple of Edwards, an apt learner under the tuition of his revered pastor and kinsman, Mr. Emerson, who preached the sermon at his ordination, and always sustained to him the relation of a counsellor and friend. Without the energy of Emerson, he was a vigorous, high-toned preacher. Impatient of whatever hindered the progress of the truth, he was early committed in opposition to the half-way covenant arrangement. The conflict was very bitter in some churches, and at Dunstable was the occasion of serious disturbance, which impaired his usefulness and ultimately caused his dismissal. He enjoyed the confidence of his brethren as a sound and faithful divine. After leaving Dunstable he was settled at Putney, Vt., where he exercised a very useful ministry, and died, leaving a large family.*

*Among his descendents, two sons were distinguished as physicians. A grand-daughter became the wife of the late Dr. Amos Twitchell, of Keene.

STEPHEN FARRAR, who originated in Concord, Mass. (now Lincoln), is probably better known to the Association, through the memoirs of his successors, than any one of his contemporaries. He was a son of Dea. Samuel Farrar, one of the foremost men of the time. At Cambridge, Farrar was a classmate of Goodhue, though three years later in entering the pastoral office. A man of vigorous mind, holding the pen of a ready and discriminating writer, he was highly esteemed in the ministry, and, like his older friend, Emerson of Hollis, made a very deep impression on a generation of gifted men, who were trained under his preaching.* He was a regular and active member of the Association during his whole pastorate. His influence at New-Ipswich and in the adjoining towns was widely felt. He was usually spoken of as the venerable Farrar, and his opinions had great weight in the adjustment of controverted points of doctrine and duty. He was the youngest of the company who organized this body, and he was the latest survivor—the only one who entered on this century—retaining the unimpaired vigor of his faculties until the day of his death (July 23, 1809).

Such were the men who filled the pulpits in this vicinity a hundred years ago. We shall see how the Association aided and strengthened their hands in the work.

The circumstances in which they met in 1762 were not cheering. The change in the English administration, which followed the retirement of Pitt, was attended by apprehensions of serious encroachments on the liberties of the colonies. The acts of trade already provoked resistance. Otis, "with a tongue of flame, and the inspiration of a seer," was demonstrating at Boston that "all arbitrary authority was unconstitutional, and against law." His fiery eloquence kindled the minds of his audience, who zealously disseminated his prophetic words. The alarm was not diminished by the subservience of the

* History of New-Ipswich, *passim*.

judges, in granting the obnoxious writs of assistance. The leaven of discontent was extending from the seaboard into the back settlements, and prudent men anticipated the conflict which they had not power to avert.

A more serious cause of gloom was at their very doors. The year 1761 was marked by a drought of unprecedented severity. Provisions had to be brought from abroad to prevent starvation in some of the New-Hampshire towns.* Pepperell had suffered severely by a fatal sickness, which had recurred annually from 1756 to 1760. Over five hundred were sick in this period, of whom one hundred and three died. The following year opened on an impoverished population. These circumstances gave direction to the thoughts of the assembled pastors, as appears by the record of the first meeting. "Upon consideration of the present melancholy aspects of Divine Providence, *Voted*, That at the next meeting the day be kept by us as a day of fasting and humiliation, and the congregation where we meet be desired to join with us." The next meeting was appointed at New-Ipswich, on the first Wednesday in June, which was accordingly observed by public religious services. Rev. Mr. Goodhue preached in the forenoon, from Psalm 119: 120—"My flesh trembleth for fear of thee; and I am afraid of thy judgments." In the afternoon, Rev. J. Emerson preached, from Psalm 72: 6—a text not less appropriate: "He shall come down like rain upon the mown grass, and as showers that water the earth." In the autumn of the same year, on application of the church at Lyndeborough for assistance on a day of fasting and humiliation, which day was to be designated by the Association, the following vote was passed: "*Voted*, That if the church of Lyndeborough will set apart the

* A Mr. Clark walked from Amherst to Charlestown, Mass., and purchased a sack of corn, which he brought on his shoulders to Lovewell's mill, at Dunstable, to be ground. The distance was fifty miles. (Farmer's History of Amherst, p. 90.)

second Thursday of October next, to humble themselves under the frowns of Providence, and to seek direction from Heaven, with respect to the re-settlement of the Gospel among them, some of us, *Deo volente*, will go up and lead in the public services." This duty was subsequently performed by Bro. D. Emerson and Bro. Farrar, who "concluded to go up to Lyndeborough and assist the people, as proposed at the last meeting."

Entries of a similar nature often appear in the early minutes of this body, showing how, on every occasion of general or of local affliction—every occasion of patriotic or of pious action—these faithful servants of Christ were prepared, at personal sacrifice, to give religious instruction and devotional aids to any that desired their services. Always ready to recognize the hand of God in the current of ordinary affairs, and to seek his guidance, they were happy to conduct others to the sources of strength and wisdom. No other agency contributed more directly than their preaching and public prayers, to prepare the minds and hearts of the people for the hardships and sacrifices required by the Revolutionary struggle.

The drafts made on the towns of Hollis, New-Ipswich and Amherst were very severe. According to the returns made to the Convention,* Amherst furnished a larger number of troops than any other town in the State. Hollis, at various times during the war, had about† two hundred and fifty men in the army, of whom thirty-one died in the service. New-Ipswich furnished "a fraction over one eightieth of all the men and means raised by this State during the Revolutionary War."‡

The cheerfulness with which these burdens were sustained was in consequence of the enlightened patriotism

* History of Londonderry, p. 110.

† History of the old town of Dunstable, p. 232.

‡ History of New-Ipswich, p. 103.

and steadfast faith in God inculcated by their ministers. That they were not indifferent to the course of public affairs, and thoroughly understood the relation of the colonies to Great Britain, is manifest from their action, June 4, 1766, which is stated concisely as follows: "Conversation—After some debate, the following vote passed: Seeing it hath pleased God so graciously to appear for this land, as to influence our King, with both Houses of Parliament, to repeal a late unconstitutional and oppressive act (called the Stamp Act), which greatly threatened the subversion of our civil privileges, with which our religious are nearly connected, *Voted*, That, if the rulers of our respective provinces should not call upon us to observe a day of thanksgiving on this account, we will recommend it to our several congregations to set apart such a day." They had the discernment to see that religious liberty could exist only by the maintenance of civil rights, and they framed their conduct accordingly. They were friends and loyal subjects of His Majesty's government, so long as the government adhered to those principles of justice and constitutional law which protect the citizen against oppression. No considerations of personal ease could make them swerve from this position. In the pulpit and out, they expressed their opinions in language not ambiguous. The people valued their counsels, and profited by their intrepid discussions.

Rev. Mr. Farrar, by the choice of his parish, served as a member of the Provincial Congress, and on his retirement the thanks of the town were unanimously voted him.

Previous to the year 1775 the Association had been enlarged by the addition of Rev. Jona. Livermore, of Wilton (1764), Rev. Sewall Goodrich, of Lyndeborough (1768), Rev. ~~Josiah~~ Kidder, of Dunstable, N. H. (1770), and Rev. Samuel Webster, of Temple (1772),—all of them men of liberal education, and earnestly devoted to the welfare of their respective congregations. In theological

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sentiment they sympathized with Farrar and the Emersons, of whom they proved congenial associates.

At the meeting in May, following the battle between the British and Provincial troops, which, as they say, "extended from Concord to Charlestown, they conversed principally upon *the times*." The war had commenced, and they fortified their minds for the hazardous issues by fraternal conference and pious supplication. Webster, of Temple, with the consent of his people, became a chaplain in the Northern army, where his exposures brought on hemorrhage of the lungs, of which he soon after died.

The usual exercises of the Association, which at first consisted of devotional services and the interchange of opinions respecting questions of personal duty or of difficulties in their respective parishes, were soon varied by applications for advice and assistance from abroad. Brethren in the ministry from other parts of the State, and from adjoining States, sought the counsel of the Association. The advice of the assembled pastors was asked in regard to the time and method of organizing churches in the new townships; concerning the choice of ministers; and especially in the adjustment of important matters of church order and discipline. In 1764, Rev. Mr. Powers, of Norwich, Conn., asked advice about leaving his people. In 1772, Rev. Mr. Goss, of Bolton, Mass., "having represented the state of affairs in the church at Bolton, queried whether any member of the Association present would admit any of the dissenting brethren of that church to their communion? Every one answered in the negative." Appeals were made to them by disaffected church members, seeking a modification of what they regarded as unjust in the action of the churches, or permission to worship in the adjoining towns. The ground of these grievances is seldom stated at length in the minutes. "The affair," or "the difficulty," as they describe it, was discussed and advice given. In a few instances the advice

was given in writing; but in a majority of cases the nature of the advice is not recorded. If the complaint was not revived again, we infer that the advice was satisfactory. It was undoubtedly the practice of the ministers, at that period, to suspend the determination of unsettled questions of order and discipline until they could obtain the advice of the Association. This being known among the people, gave great weight to the deliberations of the ministers, and made their expressed opinions almost decisive with the members of the churches.

In reading the brief records of their deliberations, one is constantly reminded of the cautiousness and delicacy which marked the proceedings. Their tender regard for the truth and right is manifested in asking farther information, in postponing the decision till other parties should be heard, in recommending forbearance, and the employment of private labor for the adjustment of differences. Exalted as they were in the estimation of the people, they were careful not to assert any ecclesiastical authority over the churches. As a consequence, their counsels were accepted as the candid and well-considered opinions of discreet and God-fearing men; and the practical operation of their judgment illustrated the wisdom of their advice. In many cases it saved a resort to an ecclesiastical council; and in no instance of appeal to a regular ecclesiastical tribunal do I find that their formal opinions were ever reversed. To this fact I attribute the peculiar and really anomalous relation which this Association sustained for many years to the churches within its usual limits, as if the associated pastors were the ecclesiastical representatives of the churches. Hence, as doctrinal views became the ground of serious differences, and churches were divided, and the support of the gospel was more difficult, whenever the office of pastor was vacated, the church was invited to send a delegate to the Association. Illustrations of this course are furnished by

the history of the church in Lyndeborough, the second church in Wilton, and the church in New-Ipswich. Dr. Rockwood, of Wilton, acted as a member of the Association, at first, on this ground, and the names of others who appeared in the same capacity might be mentioned. With the progress of years, and the adjustment of those legal and ecclesiastical questions which grew out of differences of religious belief, this notion of a quasi representation of the churches disappears. The Association had always invited teachers, and other gentlemen of intelligence and piety, to attend their meetings and participate in their discussions. For many years the courtesy was acknowledged by the occasional presence of members of the legal and medical professions. Under the head of "company," I notice the names of Dinsmore, Emerson, Hubbard, Hedge, Searle, Taft, Farrar, Spalding, and other distinguished laymen, some of whom continue unto this day.

Prominent among the subjects of discussion in the Association, were questions of doctrine and duty. Of the former were frequent topics of divinity, which furnished the staple of their substantial preaching. I infer that there was a prevailing harmony in doctrinal views, as the interchange of opinions is often described as a "profitable," or "important conversation on some points in divinity." Most of the pastors favored the new-light doctrines. Four certainly of the six original members were in sympathy with Rev. Mr. Whitefield. The questions of duty are more distinct. The duty of owning the covenant, or "explicit covenanting," as they call it, was a prolific source of difficulty and debate. Bro. Goodhue's soul had no rest, because of the strife on this point at Dunstable. It also started other related questions: for example, "Could a child be baptized on the faith of the grandparents, if the parents were living?" "At what age did children cease to be subjects of baptism?" "Could a slave be baptized on the faith of the master?" The

first of these questions they answered in the negative, though they subsequently recognize the suitableness of such baptism, when the parents had deceased. The second question depended on circumstances which rendered a decisive answer impracticable. The third they answered affirmatively, showing that, in their judgment, the slave participated in the Christian privileges of the household, and, consequently, was entitled to religious care and instruction. Other questions, respecting the right and propriety of aggrieved church members taking the advice of ecclesiastical councils; the propriety of preaching to other denominations, and in the parishes of neighboring clergymen; of receiving members of other churches to occasional communion, and similar questions, concerning which there is now but one opinion. Some of these points may seem trivial, but this attention to minute matters of church and ministerial etiquette, at the beginning, is among the causes of the uniform peace and intelligent fellowship which has so signally favored the churches in this section of the State.

Another subject, of higher importance, is suggested by the record of the meeting in October, 1768, which reads: "Met at Amherst; company—Mr. John Wilkins.* Began with prayer. Voted, That while Mr. John Wilkins hath an eye to the ministry, he be free to meet with the Association." In this practical form the subject of ministerial education early engaged the attention of this body. Amid the privations of the early settlements the first ministers were firm in the conviction that sound learning is indispensable as a qualification for the sacred office. Daniel Emerson had students of divinity in his family. John Wilkins, just mentioned, after graduation at Harvard College, probably studied with his father. In other parts of the State, men like the Rev. Isaiah Potter, of Lebanon, were anxious to train up suitable candidates for the min-

* H. C., 1764.

istry. In this praiseworthy endeavor none were more successful than Rev. Mr. Emerson, of Hollis. Under his ministry and that of his successor, thirty young men became ministers of the gospel. But urgent as the demands of the multiplying settlements might be, the Association were uniformly of the opinion that none should be encouraged to preach who had not the two indispensable qualifications of learning and piety. Applications for licensure were not infrequent, and among them were persons who were undeniably deficient in these essential qualifications. Of one Dr. Young, of Peterborough, in 1763, who desired to be examined as to his qualifications for the gospel ministry, he having a notion of being a preacher, they say: "Considering he never hath had a liberal education, and some other circumstances, chose to have nothing to do with the affair." The decision of the Association, in similar cases, at a later period, proves that they maintained a prudent regard to the apostolic injunction, "Lay hands suddenly on no man."

The examination of candidates was a much more formal exercise than at present. They aimed at a thorough and impartial trial of the student's gifts, and, in certain respects, the plan was more satisfactory than the existing method. In addition to the usual testimonials of scholarship, they always required a written sermon, which was often publicly delivered; after which, a strict and protracted examination, respecting the doctrinal views and religious experience of the candidate, was held in private. It was only after this trial of their qualifications to preach the gospel that any were approved and recommended to the confidence of the churches. By this prudent oversight they encouraged such men as Elijah Fletcher, John Hubbard, Samuel Worcester, David Smith, Fifield Holt, the younger Emersons, Benjamin Burge, and others of precious memory, to enter the ministry.

The interest manifested by the Association in the cause

of education was not restricted to one department. They were among the foremost advocates of the common school system—the personal friends and patrons of those who engaged in teaching the district schools. After the establishment of the New-Ipswich Academy, the Association frequently visited the institution, attending by invitation the examinations and exhibitions, and entering on their minutes the expression of their gratification with the “entertaining exhibitions.”

The interest which the Association cherished for the young was not restricted to their intellectual training; a deep anxiety was felt for the spiritual welfare of the youth of the flocks to whom they ministered. In the true spirit of the pastoral office, they anticipated the wants of the next generation. We accordingly find that, amid the distraction and stirrs preceding the Revolution, the Association adopted the following measures for the special benefit of the young. In a full meeting at Pepperell, 1773, they say: “The Association, taking into consideration the very degenerate times we live in, the lamentable decay of vital religion in our several charges, and especially the great carelessness and unconcernedness of most, and and vicious lives of too many of our young people, whereby we have the melancholy prospect of an almost entire extinction of true religion in the next generation, except the Lord should be pleased especially to pour out his Holy Spirit, came unanimously into the following agreement: viz., To turn their meetings, in their next course, into days of prayer, with special reference to the rising generation; proposing to spend the former part of each day in prayer by ourselves, and the latter in public, desiring the people of the place where we meet to join with us, expecting a sermon particularly adapted to young people.”

The agreement thus made was carried into effect with great seriousness. The next meeting was appointed at

New-Ipswich, when the morning was devoted to importunate supplication. "Four prayers," say the records, "were made in private; a portion of sacred writ read before the second, third and fourth prayer, by the moderator." In the afternoon went to the house of God, where, the people being assembled, the public services were performed by the brethren: viz., the first prayer made by Rev. Joseph Emerson, a sermon preached by Rev. Daniel Emerson, 2d Epistle of John, 4th verse: "I rejoiced greatly that I found of thy children walking in truth;" the last prayer was made by brother Goodhue. The same order was pursued in the services of successive meetings, until every parish had been made the subject of their prayerful fidelity in seeking the spiritual welfare of the young. Of the results of that special labor to arrest the attention and secure the conversion of those in the morning of life, I find no certain memorials. But these brief records of united supplication in private, and of the public service following, how they speak to the heart, with touching proofs of earnestness and sincerity! After an interval of seventy-five years, when the pastors and the congregations are alike removed from the earth, we read this agreement, and the fidelity of its fulfillment, with a quickened sense of the genuine zeal and pious worth of those servants of Christ.

During the progress of the conflict with Great Britain, the meetings of the Association were somewhat irregular. The circuit of parishes had been enlarged, and some changes had occurred in the membership. The difficulties at Dunstable, Massachusetts, had culminated in the dismissal of Goodhue. Rev. Mr. Emerson, of Pepperell, had deceased, and Mr. Kidder had been elected scribe. In this office he emulated the punctuality and exactness of his predecessor. Neat in his dress, courteous in manners, and of slight figure, Mr. Kidder is still remembered by the older citizens of the county as a man of generous hos-

pitality.* In preaching, he suffered some embarrassment from an impediment in his speech, of which I infer he was always aware, as he uniformly makes record of his own public services with the modest prefix, "the scribe *attempted* to preach." In 1779, while the war was in progress, we find the fathers engaging in a new movement, animated by the same devotion which prompted the effort in behalf of the young, six years before. "The Association, taking into consideration the difficulties of the present day — the signs of God's awakened displeasure against this sinful land — the necessity of a personal and general reformation, that so the present judgments may be averted in mercy; and that such a reformation can be expected only from the effusions of the divine spirit; having, also, abundant encouragement from the holy script's to seek Him with whom is the residue of the Spirit, this greatest of all blessings, have agreed, in the course of our future meetings, the ensuing summer, to spend an afternoon by joining together in fervent, earnest prayer to the Giver of all Good, that he would pour out of his holy Spirit, not only upon us and our respective congregations, but upon our whole land, and so revive his work among us that we may be a people formed for himself, to show forth his praise." The congregations where they met were invited to join with the Association in this service. The sermons, as we may infer from the texts which are recorded, were uniformly in harmony with the foregoing resolution.

The following year, by vote of the Association, sermons on other topics were introduced, in which the education of children had a prominent place. The specific results of this timely and prayerful labor can not now be traced. The attention of the churches was called anew to spiritual things, and the current of skepticism and impiety which attended the Revolution was evidently checked.

* His residence being the half-way house between Amherst, the county seat, and Chelmsford, Mass., many of our citizens shared his cordial welcome to the fireside and table.

The year 1782 witnessed a memorable reformation in Hollis. Large accessions were also made to the church in Wilton. The good seed of the Word, so diligently sown in these years of hardship and civil commotion, was germinating in many congregations. Under the quickening influences of the Holy Spirit, in 1785 and 1786, the fruit of former labors began to manifest itself in rich harvests. To that season the churches of New-England were indebted for the conversion of Thomas and Samuel Worcester. A sister of theirs, residing at Hollis, wrote that "the reformation at first was small, but it has been gradually increasing, until, I believe, there are in this town more than a hundred people, chiefly young people, under the convicting influence of the Holy Spirit. Methinks you are anxious to know whether any of your dear friends have been convinced of their lost estate in this day of grace and mercy. Blessed be God, I have the satisfaction to inform you that our dear brothers, Thomas and Samuel, have both met with a saving change." The prayers of former years were now answered in the copious effusion of spiritual influence throughout the bounds of the Association. At New-Ipswich the triumphs of Divine grace were of unprecedented solemnity and power. The adjoining towns, both in New-Hampshire and Massachusetts, shared in this precious refreshing. The churches in Temple, Wilton, Ashby and Rindge, were enlarged and strengthened. The young people of Mason attended the meetings in New-Ipswich in large numbers, and many were converted. At their urgent request, several were permitted to unite with Mr. Farrar's church, on condition that they should be transferred to the church in Mason whenever its broken and disturbed affairs should be settled. The salutary influence of this spiritual awakening was felt for years in those favored towns. The gates of Zion became a praise, and the old foundations were builded anew. The strife and alienations by which the church in

Mason was almost consumed, were healed. Great exertions were made to secure a settled minister, which happily resulted in securing the services of Rev. Ebenezer Hill, who proved an excellent preacher and an eminently efficient and constant member of this Association.

The closing years of the eighteenth century were marked by declining interest in the duties of religion, in which most of the churches sympathized. The attention of the people had been much occupied with the affairs of the State—the settlement and inauguration of the federal government under the existing Constitution. Party feeling was engendered by the exciting questions of public policy, and churches and pastors became involved in the general agitation. Dix and Emerson were now advanced in years, Goodrich disabled by infirmities, Fiske and Kidder less active. The attendance on the meetings of the Association became irregular; the interest, consequently, diminished, and in the autumn of 1797 the members adjourned without appointing another meeting.

After an interval of six years, “during which period three of our number,” says the record, “Revs. Emerson, Dix and Fiske, were called off from their labors, and, as we trust, to the rewards of faithful servants and to a glorious association,” by the efforts of Rev. Mr. Livermore the meetings were revived. A meeting was called at Temple, in September, 1803, at which Livermore, Miles and Goodrich were present. A second appointment secured a full attendance of all the members, on the 9th of November, at Wilton. At this time Rev. Mr. Kidder resigned his office, and Rev. Mr. Hill was chosen scribe. In the spring of the following year the Association adopted more definite rules regulating attendance, and prescribing an order of exercises. By this arrangement the meeting was opened with prayer, then followed a *concio ad clerum*, when the members had liberty to ask advice and propose

questions for discussion. Essays on theological subjects were also required, and provision made for a religious service, including a sermon, in public. From this date the meetings of the Association were maintained with a lively interest and a fair measure of success. Pains were taken to enlist new members, and as other associations had come into existence, and the General Convention of Congregational Ministers had issued a proposal for a general association of ministers, after the plan of that which had been in use in Connecticut, they found it desirable to have a name. Accordingly, in July, 1808, the following vote was passed: "Whereas this Association hath not heretofore been known by any distinguishing name, *Voted*, that we assume and be known hereafter by the name of the Hollis Association." They do not assign the reasons for their choice, but the origin of the body, the prominent and long-continued activity of Mr. Emerson, and the geographical center of its early operations, all favored this appellation.

And here I may pause to remark that the Hollis Association is not, as some have supposed, an offshoot or the successor of the Amherst Association. Although the suspension of the meetings from 1797 to 1803, during which time the Amherst Association was in vigorous condition, will explain the origin of this opinion, to which the subsequent adoption of the present name lent farther plausibility. In this connection, I may also add what I have been able to gather respecting the character and history of the Amherst Association, which has for twenty-five years, or more, been extinct. Neither the name of any scribe, nor any trace of its records, has come to my knowledge. The first movement in favor of such an organization is suggested by a letter, laid before this body, at New-Ipswich, in November, 1768, from Rev. Daniel Wilkins and Rev. Joseph Kidder, desiring that Mr. Kidder might be admitted as a member, and the Hollis Association

divided so far as to meet altogether but once a year. The answer to this letter is recorded, in which the Association defer acting on the proposal until the next meeting, that is, until May, 1769. The subject, however, was not taken into consideration again, so far as appears. The name of Mr. Wilkins is not mentioned afterward as a member, and the Association ceased to meet at his house. But Mr. Kidder, as you have already learned, joined the next year, and continued a member of this body until the time of his death. After the settlement of Rev. Dr. Burnap, at Merrimack, and the formation of churches in Milford and the west parish of Amherst, I deem it probable that a minister's association was organized. This was subsequent to the decease of Rev. Mr. Wilkins. In 1815, Barnard, of Amherst, Burnap, Bruce, Dunbar, of Peterborough, Moore, of Milford, Beede, of Wilton, and Sperry, of Dunstable, are mentioned* as members. Some of these gentlemen had a reputation for sound scholarship. The social element was fostered by their fraternal gatherings, and good cheer, in those days, approached the borders of conviviality. With the progress of years, a part of the Association favored the liberal sentiments, which were engrafted on the Arminian type of theology. For this reason the successor of Rev. Mr. Bruce chose to join the Union Association, as did the colleague-pastor of the Rev. Mr. Barnard. The meetings of the Amherst Association were at length discontinued, and the only surviving member of that body is with us to-day—an octogenarian, who can speak for himself, giving his personal recollections of the last century, after acting a long and important part in the transactions of this.†

In May, 1809, the proposition of the New-Hampshire Convention, to form a general association, was again

* Rev. H. Moore, D. D.

† Rev. Dr. Moore, at the age of eighty-four, was present, and took part in the exercises of the anniversary.

brought up for consideration. After some discussion, the ministers voted, "As there is not a majority of the Association present, we do not feel ourselves in a capacity to act as a body, yet wish respectfully to inform the convention that the matter is still under consideration, and, we trust, will have due consideration." In the meantime, they requested Revs. Eli Smith and Ebenezer Hill to attend at the time and place of the proposed conference, and bring back what farther information they could gain of the contemplated organization. From another source, I learn that Rev. Mr. Hill was present in Dr. McFarland's study, at Concord, June 8, 1809, at the organization of the General Association of New-Hampshire. In September of the same year (at Temple), "The question was put, Will this Association join the General Association on the plan proposed by the convention of Congregational ministers in this State? Passed in the affirmative, unanimously. Bro. Eli Smith was appointed delegate to attend the next meeting of the General Association, at Exeter."*

We have now pursued the history of this Association of ministers for a period of about fifty years, and reach events within the memory of living men. In the meantime, great changes in the civil and social condition of the population had been introduced. In most of the towns in the county, churches had been organized, and comfortable meeting-houses erected. Roads had been opened, and postal communications established. In other portions of the State, ministerial associations had been formed, sympathizing, in their aims and theological opinions, with this body. The distinction between Arminian and Calvinistic views was creating serious agitation in the Christian commonwealth. Sagacious minds already apprehended the ordeal of conflict which was to divide the Congregational churches of New-England. The princi-

*The congregation here united with the choir in singing the second version of the 44th Psalm, from Tate & Brady.

ples of church order and discipline now prevalent, had been thoroughly discussed and generally adopted; but the doctrines of the New Testament, the vital truths pertaining to Christian hope and godliness, were to be set forth and defended anew. To the special preparation demanded by this exigency, the new arrangement and definite appointments of the Association were highly favorable. Well-digested essays were read on the fundamental doctrines of depravity, regeneration, the person and work of the Holy Spirit, the divinity of our Lord, the Trinity. The evidences of Christian character, the nature of saving faith, and other related topics were also discussed by the members, with evident advantage to their qualifications for preaching the living Gospel.

In November, 1812, the pastors in the northern section of the county formed the Union Association, a body of able men, whose names and labors are held in fresh and grateful remembrance. Whiton, Walker, Chapin, Merrill, and the Bradfords, were men of strong minds, sound in the faith, and cordially devoted to the work of the ministry. In all measures for the promotion of sound morals and pure religion, in plans to encourage temperance, the cause of ministerial education, and the extension of the Redeemer's kingdom, there has been a uniform and intelligent coöperation by the Union and Hollis Associations.* A history of the Hillsborough county conference would furnish many illustrations of this coöperation, and of its happy effects in developing the spirit of missions among the members of our churches.

Let it not be inferred that the meetings of the Reverend Fathers were as dry and monotonous as the narrative

* For many years, Union was numerically the stronger body. Hollis was much reduced after the ministers of the border towns in Massachusetts ceased to meet with them. Rev. Thos. Savage, of Bedford, then a member of Union, remembers that application was made to them by Rev. H. G. Nott, in person, asking that two churches might be set off from Union to Hollis Association, lest the latter become extinct.

I furnish. These old divines made no record of their wit, but no men had ever a keener relish for the sparkle and flavor of a pithy saying. They cultivated a vein of genuine facetiousness, and the partiality for practical jokes, which was characteristic of the early settlements, sometimes elicited an adroit activity quite in contrast with their usual gravity. The metaphysical subtleties of the *exercise* and the *taste* schemes, the sublime heights of the Hopkinsian theology, furnished a discipline which sharpened all the faculties. If tradition may be trusted, the ministers delighted in sharp intellectual skirmishing, and soothed the irritation of polemic debates with sallies of mirthfulness. They did not decline an encounter with the village merchant or lawyer, and, judging from the specimens furnished by the only representative of the eighteenth century, with whom we have been permitted to associate, their repartees were memorable.

Before railroads had an existence, or the daily newspaper reported the doings of the world, conversation was cultivated as an art. Professional men gained reputation for their stores of anecdotal wisdom. The open fire-place favored sociability, and men had time to speak and listen for an answer. Hospitality was a practical virtue. Ministers, with their wives, made and received visits. The long pastorates favored family intimacies and personal friendships. Ordinations, councils, and other ecclesiastical meetings, were memorable occasions!—events to be talked of, months before they occurred, and to be remembered and discussed months afterward. In the absence of monthly mails from China and bi-weekly arrivals from Europe, ministers knew the faces and could tell the names of each other's children, and they sometimes exchanged letters for other objects beside an exchange. Hence, in the ancient records, we discover allusions to local incidents and events, which were matters of deep interest in these parishes and to their pastors, *e. g.* : "At Dunstable,"

(July 5, 1769) "By invitation," the Association "went and dined at Mr. Joseph Taylor's, and attended his daughter's wedding." "The meeting appointed to be at Dunstable, on the first Wednesday of October, 1775, fell through, by reason of the death of Bro. J. Emerson, who departed this life on the Lord's day evening preceding, and whose remains were interred on the Thursday following." Tradition has it that the ministers of the vicinity were in attendance, and that Rev. D. Emerson preached a funeral sermon. At New-Ipswich the Association found time to attend a public exhibition of the Middlesex Musical Society, and listen to an oration on music by Mr. Peabody (1808).

The most memorable example of the social feeling existing in this body, is furnished by the record of May 7, 1794, which, having a local as well as general interest, I transcribe in full :

"Hollis—Present, Rev. Messrs. Emerson, Dix, Kidder, Fiske, Bullard and Hill. Company—Rev. Mr. Barnard and lady, Madam Emerson of Pepperell, Madam Bullard and daughter, Mr. Smith,—father to Rev. Mr. Smith, of Hollis. Rev. Mr. Dix, moderator.

"P. M. Attended the marriage of Rev. Mr. Smith in the meeting-house. The order of the day was as followeth : viz.,

"First. Ps. 133, short metre, sung.

"Second. Prayer by the Moderator.

"Third. The Rev. Mr. Smith and Miss Amy Emerson were joined together in holy matrimony, by the Rev. Mr. Emerson.

"Fourth. The 128th psalm sung.

"Fifth. A very edifying discourse delivered by the Rev. Mr. Bullard, from 1 Cor. ix. 5.*

"Sixth. Prayer by the Rev. Mr. Barnard.

"Seventh. The Marriage Hymn sung, and

"Eighth. The blessing pronounced by Rev. Mr. Bul-

* "Have we not power to lead about a sister or a wife as well as other apostles, and as the brethren of the Lord and Cephas?"

lard. Then, at the invitation of Deacon Emerson, went with the bridegroom and bride to his house, where we were handsomely entertained."

"Rev. Eli Smith, at his own request," he now had the apostolic qualifications of a bishop, "was voted a member of the Association." In June of the same year (1794), the members of the Association were all present at the meeting of the General Convention in Amherst, when the Rev. Amos Wood, of Weare, preached the election sermon.*

Sept. 7, 1796, (by invitation), "The Rev. Messrs. Emerson, Farrar, Dix, Livermore, Kidder, Chaplin, Fiske, Miles, Hill and Abbot, Esquire Emerson, and Mr. Williams, preceptor of Groton Academy, paid the Rev. Mr. Bullard a friendly visit, and were received and entertained in the most friendly and generous manner by him and his lady."

The relations of Rev. Mr. Bullard † to the Association

* This service was usually performed by some person appointed by the civil authorities the year before. The ministers had "a good time" in social intercourse. On Thursday they shared in the festivities of election day, and then, on horseback, traveled homeward. "*Sic transit gloria clericorum*," adds my informant. A sermon was also preached before the Convention on Wednesday afternoon preceding the election.

† Rev. John Bullard, the son of John Bullard, was born in Medway, Ms., in 1756. He united with the first church in Medway, was graduated at Harvard College, in the year 1776, and ordained in Pepperell, October 18, 1779. He married Elizabeth, daughter of Rev. Amos Adams, of Roxbury, Ms., by whom he had four sons and four daughters. He died September 18, 1821, aged 65. His widow died January 29, 1827, aged 73. Mr. B. was a man of superior powers in the ministry, evangelical in sentiment, and remarkable for the dignity and freedom with which he moved among his people. A logical and sententious writer, he was a point-blank and brief speaker for his time. A federal in his politics, he spoke his mind freely on suitable occasions, urging political duties upon his people, who were almost unanimously Republicans. By his quiet sagacity and firmness he disarmed personal animosity and gained a reputation for carrying his points. An old resident of the town, having removed to another State, asked of a traveler and former neighbor the news from Pepperell. "Nothing," was the reply, "but two new Deacons." Of all the members of the church only two were "Feds.," and they were the *two* Deacons.—*From Notes of Rev. E. P. Smith.*

were peculiar. After his settlement at Pepperell,—being a man of bright parts, elegant manners, and eminently companionable—he was invited to join this body. He frequently attended the meetings and took part in the exercises ; but, belonging to an association in Massachusetts, I do not learn that he became a regular member of this. It is manifest that his presence was always welcome, and I infer that the entertainment, above mentioned, at his house, was a courteous reciprocation of the favor he found in New-Hampshire.

Returning to the later history of the Association, we find, under the existing order of exercises, a greater variety of parts, more breadth of intellectual culture, and a better interpretation of the original Script's. These acknowledged benefits have been gained somewhat at the expense of the devotional services. The time allotted to prayer and praise has been abridged ; there is less of united, fervent supplication, and less of pure fellowship and fraternal communion. From private letters and other sources, I learn that the early members of this body were accustomed to inquire of each other's spiritual state, employing persuasions and rebukes in their endeavors to correct and prove one another with long suffering and faithfulness. From long intimacies and the trial of each other's virtues, their hearts were knit together in love, and their profiting was apparent to all. The hasty settlements and needless changes of the present day, do not admit the frequent growth of such confidences ; yet the aims and hopes of the founders of this body have not been abandoned. The Association still retains its first love for sound doctrine, religious experience and thorough ministerial education. A knowledge of the Greek and Latin tongues, a regular course of Theological study and personal experience of the truths of the Gospel, which they propose to preach, have been uniformly required of all candidates for the sacred office. They have never en-

couraged unlearned or unstable men to enter the ministry. In 1820 their sentiments were expressed as follows :

“ *Resolved*, Unanimously, by the Hollis Association, that the N. H. H. M. Society ought to employ none as missionaries but men of commanding talents and influence, and that our delegate to the General Association be instructed to present a copy of the above resolve to the trustees of said Society.”

The Association has also maintained a lively interest in the cause of education and public morals. The action of the General Association on the subject of Temperance, in 1813, found a prompt response in the passage of a resolution to discontinue the use of ardent spirits at the meetings of the Association, and to discourage the practice of drinking it in company and at funerals.

During the disturbances attending the war of 1812-15, they resolved to second the movement of the Monadnock Association, in behalf of the Sabbath, by calling a convention of the churches to devise methods for the better enforcement of the Sabbath laws. They also addressed a memorial to the General Association, urging on the attention of that body the importance of securing “the general adoption of a system of religious instruction for the young.” * The Tract and Bible Society early secured the attention of these ministers, and through them the speedy coöperation of the churches. The monthly prayer-meeting, which they had maintained in connection with their successive meetings for many years, was discontinued only in compliance with a recommendation that the first Monday of each month be observed in every congregation as a concert of prayer. The introduction of the monthly concert was not allowed to hinder the subsequent

* In 1817, they expressed their approbation of Sabbath-schools, and advised that the introduction of such schools, for the study of the Bible and the catechism, be attended with special prayer for the presence of the Holy Spirit.

appointment of special seasons of united and fervent prayer, for the outpouring of the holy spirit. With this manifestation of Evangelical zeal, the Association has adhered with great consistency, to the same views of Christian duty and doctrines which were cherished at the beginning.

In 1810, an abridgement of the Assembly's Shorter Catechism, by Rev. Mr. Allen, of Chelmsford, was laid before this body. "After perusing it, the question was put, 'Do we approve of such mutilations of this compendium of the Christian faith, or any of the kind?' Answered by all present, we do not approve!" Without abridging the right of private judgment, or discouraging a free discussion of any doctrinal opinion, this association has steadily maintained the essential doctrines of the ancient faith,—building on the tried foundations which were laid by prophets and apostles. In later years, when their numbers were very much reduced, they were repeatedly invited to unite with the Amherst Association. The subject is often mentioned as the topic of conversation in the minutes; but the members chose to strengthen themselves by an alliance with such men as Howe, of Pepperell, Palmer, of Townsend, and Eaton, of Fitchburg. The most influential reason for this preference was, doubtless, furnished by their attachment to the ancient faith from which some members of the Amherst Association had apparently departed. It is well known that the latter association embraced some influential members, who adopted the liberal sentiments which emanated from Cambridge. As years went on, the process of disintegration enfeebled that organization; and as the churches did not abandon the form of sound words, with the introduction of new ministers having different affinities, that body ceased to exist.

To pursue the history of the Hollis Association much farther would require me to speak of the character and

labors of men yet living.* The Association was never large in numbers, seldom embracing more than sixteen churches within its limits, and often restricted to one half of that number. If I were to enter on any encomiums of the usefulness of this organization, I should point to the congregations and churches whose pastors, in successive generations, have sought to strengthen and aid each other by their membership here.

Among the churches of New-Hampshire, those of Hillsborough county have always been held in very high esteem, for their intelligent piety and liberal benefactions.

From the imperfect data at my command, I reach the conclusion that more than one third of the total contributions of the State, in our religious connection, have been given by the congregations of this county; † in some years the sums given have equaled one half, while an accurate census of the total membership makes our members less than one third. Of the churches in this county, the oldest represented in this body have not yet been excelled by their younger and more vigorous sisters. I need not speak of the men whom these churches have nurtured and given to the cause of Christ and the country. What

* The whole number of members belonging to the Association from its origin is 82, of whom, including Dr. Rockwood, a layman, 32 have deceased. The Association is now composed of ordained ministers only, and embraces 21 members, of whom 13 are pastors; the remainder without charge within our limits. The names of 29 persons, who have been examined and approved by the Association as candidates for the ministry, are found on the records. All of the number, so far as known, have maintained an unblemished character, and one only has avowedly changed his religious sentiments. The Association has had seven scribes, whose names and terms of service are subjoined:

Joseph Emerson, 1762 to 1772; Joseph Kidder, 1772 to 1803; Ebenezer Hill, 1803 to 1827; Charles Walker, 1827 to 1836; David Perry, 1836 to 1842; Daniel Goodwin, 1842 to 1859; Theophilus P. Sawin, 1859 to

† According to the report of Dea. J. A. Wheat, made at Wilton, June, 1862, the sum total of the contributions in this county, including legacies, reported by him for the last twelve years, is \$128,828.81.

a company of gifted and laborious ministers * have been reared in these hill towns. Hollis and New-Ipswich and Amherst and Wilton have a reputation, both within and without the State, for the superior talents of the men who have emigrated from the soil, carrying with them the manly virtues and scriptural faith here inculcated; while from Rindge, Mason and Lyndeborough, have risen characters of distinguished worth in the ministry and in other callings. But why allude to the character and usefulness of the churches and the population which have multiplied under these religious institutions? I answer, in a word, because of all the formative and molding agencies which have given character and strength to the inhabitants of these towns, none has been so constant and effective as that of the ministry. It has been scornfully said of some of these towns, "Nothing can be done there without the minister." Of a truth, we may ask what has been done without the minister? What work of charity, of education, of patriotism or piety, has been achieved without the aids of the ministry? What reform has been commenced and successfully carried on without their approbation? The friends of the young, the patrons of learning, the guides and counselors of the servants of Christ, the advocates of benevolence and evangelical morality, the ministry are entitled to high commendation for the substantial worth of these towns and the virtues of the population.

The highest use and principal benefits of the Association are to be found in the encouragement and improvement

* At this date, Hollis has furnished over fifty graduates, of whom more than two thirds have entered the ministry. New-Ipswich has fifty-one graduates, of whom one half have entered the ministry. Mason has thirteen graduates, of whom nine were ministers. Lyndeborough has thirteen ministers, of whom nine are graduates, beside nine physicians, one lawyer, and six professional teachers. Amherst has thirty-one graduates, of whom five studied for the ministry. Wilton has thirty-five, of whom thirteen studied for the ministry. These towns now have eight students in college. The total population, in 1850, 8,538.

of the ministry. The objects proposed at the organization of this body have been successfully prosecuted. Every regular attendant has been made to rejoice in the experience of the benefits. Amid the exhausting labors and depressing cares of parochial duties, how invigorating the freedom and fellowship of these fraternal gatherings! As a means of intellectual culture, the essays and discussions here furnished have enlarged our knowledge and stimulated our minds. In the conflict of opinions truth has been elicited, by which our views of Christian doctrine have been cleared and perfected. We have a better understanding of the Scriptures, and more just perceptions of duty, because of the investigations required by these appointments. Recognizing no restraints but those of Christian courtesy, every member has felt at liberty to exercise his gifts and propound his sentiments, subject only to the searching and sifting of a vigorous criticism. By the interchange of thoughts thus awakened, crude notions and careless statements have been sharply dealt with, and false pretensions extinguished, while sound speech and exact scholarship have been heartily commended. Separated as most clergymen are from the friction and collisions that occur among men of business, they often contract a faulty mannerism, for which the frank debate and open criticism of the Association afford a healthy antidote. Here the partialities of a biased judgment are corrected, conceits and carelessness are rebuked, and the pride of solitary acquisition brought low. In the knowledge of each other's faults and excellencies, there are, also, multiplied helps and suggestions, prompting to diligence and enterprise in the pastoral work. New themes of study and new modes of usefulness are presented, while the whole field of effort—the great duty and dignity of preaching the gospel—are brought into quickened attention. In conference with Christian brethren on the preparation of sermons and the fulfillment of

the work of the ministry, we drop the sense of weariness and gird our loins to fresh exertions. How cheering the sympathy and sustaining the friendships which are secured in this fellowship !

Having talked together of the things that deeply concern us and the souls committed to our charge ; having bowed the knee in company before the God and Father of our Lord Jesus Christ, we have returned home more hopeful and earnest. It is an immense relief to a serious and studious man to spend a day where the play of his fancy will not be misinterpreted ; where his thoughts may find a free expression, without the liability of perversion or ill-will. Next to the confidences of his own fireside, I set the freedom of the minister's meeting as the social invigorator of the pastor's life. In other companies he must exercise discretion, and avoid what might create offense ; but here, "As ointment and perfume doth rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." And then, who shall sum up the benefits, indirect as well as didactic, which are furnished by the cautions and instructions, the lessons of wisdom and experience which are opened in these exercises. How many hints, and helps, and germinant thoughts are thrown out for the common use in these fraternal interviews—facts valuable in economic and ecclesiastical applications.

But why linger in description of the entertainments which are provided for his servants by the Lord of the Highway ? They are of acknowledged use in promoting Christian zeal, fidelity and hopefulness. They contribute to what is the leading object of our communion—strength in the ministry.

In the history of this Association we have known seasons of great tenderness and solemnity—hours in which we have talked together of what Christ hath done for us, and of what we have seen and felt of the presence and power of the Holy Ghost among the people to whom we

minister. We have found it good to unite in supplications before the throne of grace, to plead the promises of God, who keepeth covenant and mercies for his chosen. In these devotions our hearts have been enlarged, our spiritual affections quickened, and our consecration purified. It has also been profitable, by way of example and reproof, to hear those preach who have lightened our labors by an exchange of pulpits. It is good for a minister to take his place in a pew; to sit with the congregation and listen to the ambassador of Christ; to give heed to the warnings and instructions whereby sinners are awakened and saved. It is good for him to hear the word of God, not as a minister, but as a man; not as a critic, but as one who is to be judged; not as a spectator, but as one who hungers for the bread of life. Waiting in this attitude, we have been admonished and fed; we have been humbled and reproved.

Among the regrets which we experience in recalling the former days and ancient practices, none, I think, is so painful as that occasioned by the obvious neglect into which the public services have fallen. I will not now inquire into the causes of the fact which is so undeniable: our churches are not interested in the exercises. Have we given our congregations the idea that the public meeting is only an intellectual discipline? Let that impression be corrected, or the service abandoned! Let us restore the ancient union of Christian culture and devotion, which made the presence of our association a welcome privilege to every congregation, or let our gathering together be as private as possible.

Christian brethren, we stand to-day at an interesting point in the history of our country—amid the stir of great events, which make the pursuits of a peaceful pastorate seem tame and insignificant. Let the lesson of this hour correct that impression. We occupy a sacred position in a long succession of godly and self-denying

men. As the servants of Christ, they were faithful to the churches and the cause of truth, and how large the rewards! They labored amid hardships and perplexities, and we have entered into their labors. Let us gratefully acknowledge the good hand of the Lord in our more favored condition, while we seek to emulate their singleness of heart, their prayerfulness and fidelity. As we seek to revive the memories of their worth and gather wisdom from their pious examples, let us renew our consecration to Him who hath conferred on us this grace that we should preach the gospel. Let us keep in mind the end of our course and the sacred objects of our calling. The most useful ministry leaves but few earthly memorials. Two or three generations at the farthest recognize its power and acknowledge the benefit;—but that which passes from the minds of men has a record on high. The name and labors of the humblest pastor who feeds a flock of God, “not by constraint but willingly, not for filthy lucre but of a ready mind,” are very precious in the judgment of heaven. His preaching, his example, his prayers, are all remembered; “and when the chief shepherd shall appear, he shall receive a crown of life that fadeth not away.” With this assurance, let us cheerfully accept labor and trials. Let us endure afflictions, taking heed to the ministry which we have received of the Lord, that we fulfill it.

O that each, in the day of his coming, may say,
 “I have fought my way through;
 I have finished the work thou didst give me to do;”
 O that each from his Lord may receive the glad word,
 “Well and faithfully done!
 Enter into my joy and sit down on my throne.”

SKETCHES AND OTHER MEMORIALS
OF
MEMBERS WHO DECEASED PREVIOUS TO 1810.

BY REV. H. MOORE, D. D., OF MILFORD.

MAY 5, 1762. This was the birth-day and year of the Hollis Association. I have been appointed by this body to say something on this centennial anniversary. The reason given for this appointment was, that I was the oldest man in the Association—as if old age added to the clearness of mental vision, or would aid one in finding way-marks leading through the obscurity of the past to a given object in a far remote period. The *reason* given would *reasonably* have exempted me from the task; but, as I could not, single-handed, resist their superior power, I passively submitted to their requisition. As I had no foothold in this world at this early period of their existence, and as the records of this associated clerical body are very limited and deficient, I can give but a very brief and imperfect history of the members of this Association from 1762 to 1810—the period allotted to me for historical presentation.

The history of individuals and of associated bodies, whether large or small, conveys to their successors interesting and useful information, which they would not otherwise obtain. We love to run back on the line of the past, a hundred years or more; learn who lived then, and where; learn the state of civilization; the attainments they had then made in science and art; and what was then the general character of a nation or of any part of it. We thus learn the elements of human nature by their development; and, having acquired or inherited a capital of knowledge from historic facts, we have greater means for advancement than our predecessors pos-

sessed. On this principle we may run back a hundred years ; learn what stuff the Hollis Association was then made of ; what changes and improvements they have made since that time ; and guess at the appearance they themselves will present to their succeeding brethren in 1962. Should some individual, who has now no thoughts of being born till the year 1900, become, at length, a member of the Hollis Association, and at their next centennial anniversary be called upon to give an historic view of their continuance, changes and progress, he would probably feel in the comparison, as we do, a good degree of self-complacency that he was blessed with the privilege of living in the world one century later than ourselves. I now give some brief sketches of those members who deceased before 1810 :

REV. DANIEL WILKINS was the first minister ordained in the town of Amherst. His ordination took place September 23, 1741. He was from Middleton, Mass. In the history of Amherst I find the following account of him :

“He received his education at Harvard College, where he graduated in 1736. He was considered a man of respectable talents, and contributed greatly to the prosperity of the town.” On account of the low pecuniary condition of the town at that early period of its existence, “He was sometimes pressed into services incompatible with his sacred profession. He assisted in subduing the wilderness while he administered to the spiritual wants of his parishioners. The labors of agriculture he was sometimes necessitated to perform.”

A brief history of this venerable divine may be found inscribed on his tomb-stone, in the old burying-ground, in Amherst. It is as follows :

“ Ecce addisce vivere.”

“ Erected

by the town of Amherst

to the memory of

REV. DANIEL WILKINS ;

Who departed this life Feb. 11th, 1783, in the 73d year of his age,
and 42d of his Ministry.”

“He was a gentleman of good natural and acquired abilities. He received the honors of Harvard University, at Cambridge, in 1736, and was separated to the work of the ministry in 1741; at which time his church consisted only of five male members, and his charge of fourteen families. As a minister, he was laborious. His public discourses were liberal and sentimental, pathetic, solemn and persuasive. He was endowed with a venerable presence and commanding voice, and an emphatic delivery. He had a tender feeling for his charge, and was a partner with them in all their joys and sorrows. His conversation with them was enlightening, edifying and comforting. He was an example of patience and meekness, and always endeavored to promote peace. His natural temperament was remarkably sweet and pleasant. He had a high relish for the refined pleasures of friendship. His behavior was not ceremonious, but grave, yet sprightly and agreeable. In a word, he was a devoted minister and faithful Christian, a good companion, a tender husband, and an indulgent parent.”

“The sweet remembrance of the just
Will flourish when he sleeps in dust.”

His character wore well through a long life, and it now appears the same on the page of history—a worthy example for his successors in the ministry for a hundred years to come.

Rev. STEPHEN FARRAR was the first minister ordained in New-Ipswich. The place was not, at the time of his ordination, incorporated as a town, nor was a church organized there till the time of his ordination; and he gave character, or, rather, he impressed his own character upon both. A minister has influence in his place, negative or positive, and he makes and leaves his mark. Would you know the lineaments and the expression of the character of a minister and pastor? then look his church and society full in the face, and you will get his photograph, with a pretty good degree of exactness, by reflection.

It is found on record that, “In the winter of 1758–9, Mr. Stephen Farrar, of Lincoln, Mass., a graduate of Harvard College, a youth of but twenty years the eighth day of the preceding September, was hired to preach. * * * It is worthy of notice and remembrance that he entered Harvard College

at the early age of thirteen, and consequently graduated when but seventeen. At the age of eighteen he began to preach. There were youths at that day who had minds, and energy, and action, and success. Necessity produced effort, and effort produced development. * * * After a long probation in New-Ipswich, Mr. Farrar was, in November following, chosen to be their minister. The call was accepted the thirtieth of July following, and the ordination took place October 22."

Here is an instance of a candidate for the ministry being on trial three fourths of a year. Both parties had sufficient time to become acquainted with each other, and to learn their mutual adaptation. The consequence was, his pastorate continued, and harmoniously, about one half of a century.

History gives this divine a high character. In physical stature he was a little above medium size. "Intellectually, Mr. Farrar was much above mediocrity. This is the testimony of competent judges, who have heard him preach. It is evinced in his manuscript sermons." That generation of men who grew up and matured under his ministry, and which he left behind him, bear testimony to his excellence as a man and as a minister of Christ.

"Socially, he was affectionate and kind. In his intercourse with society he was dignified, and commanded the most profound respect, while yet he was affable, and, in the proper time and place, was facetious, and even witty, but never light or frivolous."

"As a preacher, Mr. Farrar excelled. His sermons were in the style of the day, and the divisions, and sub-divisions, and sub-sub-divisions were many. They were doctrinal and instructive, though practical and impressive. He had much of the executive element, and he accomplished much." He was a man of deep piety, and one of the traits of his character was humility. The remark he once made to a certain individual, with tears in his eyes, strongly expressed his Christian feelings. He said: "I have now been more than twenty years in my ministry here, and know not that I have done any good." Not long after this, "The winter of 1785-6 is distinguished as the time of the great revival. There seems to have been but one general revival during the ministry of

Mr. Farrar. That was such as to merit particular notice. As the fruits of this revival, there were added to the church, during the year 1786, eighty-eight members. There was no other revival during the ministry of Mr. Farrar, though it continued more than twenty years." His ministry appears to have been very faithful and successful.

"Mr. Farrar died suddenly, of apoplexy, June 23, 1809, in the seventy-first year of his age, and the thirtieth of his pastorate." He was well adapted to the ministry, and to the place where he labored for Christ; and during this long period there was a great calm in New-Ipswich.

"Rev. JOSIAH GOODHUE, of Dunstable, Mass., was born in Hollis (date unknown); graduated at Harvard University, 1755; settled in Dunstable, June 8, 1757; dismissed, September 28, 1774; re-settled in Putney, Vt.; and died, November, 1797. He is said to be a man of clear mind, prudent, discriminating, and universally beloved by his parishioners. He fell a sacrifice, at Dunstable, to the persevering opposition of a single man, who professed a chronic hatred to the clergy. * * * Dunstable was, for forty-two years afterward, without a settled minister."

"Rev. DANIEL EMERSON, the first minister in Hollis, was born in Reading, Mass., May 20, 1716, and graduated at Harvard, 1739; was ordained over the church in Hollis, April 20, 1743." He retained the sole pastorate of the church till November 27, 1793, a period of more than fifty years, and was senior pastor till the time of his death (September 30, 1801). He died at the age of eighty-five, having sustained the pastoral relation fifty-eight years. He was a popular and successful preacher, and much esteemed by his people. There were several revivals under his ministry.

Mr. JOSEPH EMERSON, the first minister in Pepperell, was ordained February 25, 1746. He died February 29, 1775, aged fifty-one. His historian says of him, "He appears to have been a very useful, faithful and successful minister, beloved, esteemed, revered by the church and people of his

charge. His religious views and principles undoubtedly harmonized with those of most of the clergy of his time in New-England. * * * During the twenty-nine years of his ministry he baptized eight hundred and seven persons, admitted one hundred and ninety-six to the church, and solemnized one hundred and seventy-three marriages."

Rev. SAMUEL DIX was the second pastor of the orthodox Congregational church in Townsend, Mass. He graduated at Harvard College, 1758. He was ordained November 4, 1761. He continued in his pastoral relation till his death (November 12, 1797), in the sixty-second year of his age, and the thirty-seventh of his ministry. He is spoken of as feeble in his physical constitution, but was faithful in his labors. He was distinguished for sympathy, kindness, gentleness, and self-denial. He is said to have been a useful minister in his place. He was a doctrinal preacher. During his ministry one hundred and seventy-three members were added to his church. His funeral sermon was preached by Rev. Stephen Farrar, of New-Ipswich.

SAMUEL WEBSTER, the first minister of Temple, was ordained October 2, 1771. He died August 4, 1777. In his obituary I find the following: "Providence permitted him to labor but a few years in his vineyard. He called for him in the prime of life, and in the midst of his usefulness. It might truly be said of him that he was a burning and shining light—the author of all good having furnished him with uncommon abilities, both of nature and improvement, sanctified, as we trust, by divine grace, which he cheerfully devoted to the service of the sanctuary, to the great satisfaction of those who had the happiness to share in his gifts. The truths he taught to others appeared to have their genial influence upon himself." He became a member of this Association May 1772.

Rev. JONATHAN LIVERMORE, the first minister in Wilton, united with this Association May, 1764. He was a native of Northborough, Mass.; born 1739; graduated at Harvard 1760. He was in the pastoral office fifteen years, and was dismissed

by an ecclesiastical council, 1778. He died in Wilton, July, 1809, aged seventy-nine years. The whole number received into the church during his ministry was one hundred and forty-seven. "It is said by those who knew Mr. Livermore, that he was a faithful, devoted and successful minister of the Gospel, and highly esteemed by his people."

Rev. SEWALL GOODRICH was born in Lunenburg, July 18, 1743. He graduated at Harvard University in 1763. He was the second minister of Lyndeborough; was ordained September, 1768. "Mr. Goodrich is believed to have preached sound doctrine, and the early part of his ministry seems to have been highly blessed. Many were added to the church, not less than twenty-four the second year after his ordination. But for several years, toward the close of his life, he was disabled by physical infirmities. He continued, however, the pastor of the church till his connection with it was dissolved by death (March 14, 1809). He departed this life in the sixty-sixth year of his age, and in the forty-first of his ministry among his people." He became a member of the Hollis Association, November, 1768.

Rev. JOSEPH KIDDER, who was the fifth pastor of Dunstable, was ordained in 1767, and dismissed in 1796. He died September 6, 1818, aged seventy-seven. May, 1770, he united with this Association. I have no clue to the history of his ministry.

During a period of one hundred and thirty years, ending 1810, Dunstable, now Nashua, had been destitute of a settled pastor forty-eight years. Then, much of the town was covered with shrub pines: now, with an able and ample ministry, it is a city, by name and by character.

"Mr. ABEL FISK was born in Pepperell, Mass., 1752; graduated at Harvard, 1774; was ordained in Wilton, November, 1778; retained his office twenty-four years, till his death (April 21, 1802), aged fifty years. During his ministry, two hundred and forty-five were received into the church—one hundred and seventy-nine by profession, and sixty-six by

letter." In 1779 he became a member of this Association. It was said of him, in a sermon by Rev. Wm. Emerson, "His praise was in every church which was ever favored with his services, and his merit acknowledged by all who knew him." During his ministry, two hundred and forty-five were received into the church.

NOAH MILES was ordained in Temple, October, 1782. He became a member of the Hollis Association, 1784. He died November, 1831. It is said of him by his historian, "Mr. Miles was an excellent townsman and peacemaker; a man of sound doctrine and good precept. He preached forty-nine years. He was eccentric in his modes of expression and illustration, but was held in high respect for probity, consistency and decision." He closed his life in the fiftieth year of his ministry, and the eightieth of his age, in full hope of a better life beyond the grave.

EBENEZER HILL was born in Cambridge, Mass., January 31, 1766. He graduated at Harvard College, 1786. He studied theology with Dr. Payson, of Rindge. He was ordained in Mason, November, 1790. He died May, 1854, in the eighty-ninth year of his age. In his funeral sermon I find the following items of his character: "As a man, our departed father was small in stature, but of sound constitution. It is a singular fact that for fifty years he was detained from public worship but two Sabbaths. In his domestic relations he was true-hearted, kind and careful. As a Christian, he appears to have had deep experience in spiritual graces. He was imbued with love to God, his house, people, word and worship. As a theologian, he was sound in the faith, holding the system of doctrines usually denominated Calvinistic. As a preacher, plain, effective and impressive. In his pastoral intercourse and duties, he set an example worthy to be imitated by all who hold the same office." He became a member of this Association in 1791.

"REV. ELI SMITH was born in Belchertown, Mass., September, 1759, and graduated at Brown University, 1792: was ordained as junior pastor with Mr. Emerson, November 27,

1793. Mr. Smith was a man of strong natural talents, a firm and energetic defender of the truth, and a successful pastor. During a pastorate of a little more than thirty-seven years, between four and five hundred were admitted to the church. In a little more than six years, one hundred members made a profession of their faith. But the great revival of his ministry was in the years 1801 and 1802. At that time one hundred and forty-two united with the church, and thirty more became hopefully pious, most of whom subsequently made a profession. There was another revival, and thirty or forty were added to the church. In 1817 there was still another, and about fifty were made subjects of renewing grace. Mr. Smith was dismissed in February, 1831, and died at Hollis, May 12, 1847, in the eighty-eighth year of his age." He was a member of this Association fifty years.

REV. CORNELIUS WATERS was born in Sutton, Mass., May 6, 1749. He graduated at Dartmouth College in 1774. He was a good scholar. He studied divinity in the orthodox Calvinistic schools, and was settled in the ministry in Goffstown, 1781, with a settlement of £100 and £70 salary. After five years, it was increased to £80. During his ministry in this place, fifty-seven were added to the church. In 1795 his pastoral relation was dissolved. On the fourteenth of June, 1797, he was settled in Ashby, Mass., where he continued in the pastoral office till the fourteenth of February, 1816. It is not stated how many were added to his church in Ashby during his ministry. He joined the Hollis Association August 15, 1804. He died in Ashby, July 30, 1825, aged seventy-six.

To-day completes the centennial existence of this Association. "Your fathers, where are they? and the prophets, do they live for ever?" All who were members of this Association during the first half of the last century have left their field of action, and have gone to receive their final award. Let us learn wisdom from their example, and be stimulated by their success to greater effort in our calling. Who, *who* will make the centenary address to the Hollis Association, May 5, 1962? Echo responds, *who? who?*

SKETCHES OF MEMBERS FROM 1810 TO 1830.

BY REV. A. W. BURNHAM, D. D., OF RINDGE.

Rev. RICHARD HALL was born in Mansfield, Ct., October, 1784; removed in his childhood with his parents to Vermont; graduated at Middlebury College in 1808, "having sustained the character of a diligent, exemplary and highly respectable scholar;" studied theology at Andover, and was ordained the second pastor of the congregational church in New-Ipswich, N. H., March 12, 1812. His ministry was very successful. Having a clear, discriminating mind, and distinct apprehensions of Christian doctrine, in its relations and bearings, with a heart imbued with love to Christ, to the souls of men and his chosen work, he wrote well-constructed sermons. Lucid in the statement of divine truth, strong in the enforcement and appropriate in application, he was regarded by his people, and I think justly, among the best preachers in this vicinity.

In an obituary notice by President Lord, then pastor of the church in Amherst, N. H., the writer says: "Possessed of a superior intellect, and governed by a high sense of moral obligation, Mr. Hall gave himself with singleness and assiduity to his ministry. He brought to his public performances the matter of theology with great accuracy of language, precision of statement, power of argument, pertinence, force and honesty of application." Decision, inflexible firmness and integrity were so prominent features of his character, that Dr. Lord, in his sermon, preached in reference to Mr. Hall's death, is reported to have said, "that when Mr. Hall had once put down his foot, no one *thought* of *asking* him to take it up."

After a laborious and successful ministry of ten years, and near the close of a great revival, his health began to fail. While addressing an ordaining council, at Bradford, N. H., in

May, 1822, he was seized with hemorrhage of the lungs, and from that hour he declined.

The last months of his life in New-Ipswich were rendered painful to him, by manifestations and movements of the people, which he considered, and keenly felt to be oppressive. (See Kidder's History of New-Ipswich, pp. 179-180.)

In the spring of 1824, doubtless aware that he was approaching his "heavenly home," his wounded spirit turned with filial yearnings to the home of his early years, and he removed to his relatives in New-Haven, Vt. As he passed the grave-yard of that place, he said, "*That* is to me the pleasantest spot on earth," and to his friends, "I have come to lay my bones with you."

There the good man died, July 24, 1824, aged 40 (Kidder's History says July 13, and gives his age 46—incorrect if born 1784). There his body rests with the dust of his kindred, under the sleepless eye of Him whom he served, and the spirit passing upward to heaven, is rejoicing in the Divine presence.

REV. SAMUEL HOWE TOLMAN was born in Dorchester, Mass., April 30, 1781; at the age of seven, removed to Winchendon, Mass.; made profession of religion in his youth, and graduated at Dartmouth College 1806; after teaching a while, qualified himself for a physician; but, under convictions of duty, he entered the ministry, and was ordained colleague pastor with Rev. Phineas Whitney, in Shirley, Mass.; afterward was pastor of the church in Dunstable, Mass., South Merrimack, N. H., and then performed missionary service in comparatively small and feeble churches in New-Hampshire, Maine and Vermont. He died, in peace and joy, at the ripe age of 75, April 2, 1856, at Atkinson, N. H., where he had for a season, in former years, acted as pastor. In the language of his only son, Rev. S. H. Tolman, pastor of the Congregational Church, Wilmington, Mass., "Mr. T. was a sound Divine, and a serious, straightforward, every-day Christian. He loved the truth, and all 'who love our Lord Jesus Christ in sincerity.' "

REV. DAVID PALMER was born in Windham, Conn., April 19, 1769; the son of Rev. Job Palmer, pastor of the church in

that place. Becoming hopefully pious at the age of 24, in a season of revival, under the ministry of that godly man, Rev. Samuel Wood, D. D., of Boscawen, N. H., he entered upon a course of study, graduated at Dartmouth College 1797, studied theology with Rev. Dr. Lee, Lisbon, Conn., and was ordained pastor of the church in Townsend, Mass., Jan. 1, 1800. He resigned February 16, 1831.

Of his reputation in college, the Hon. Daniel Adams, of Keene, a classmate, speaks in very favorable terms. "He was very exemplary in character; social, kind and cheerful; a diligent student, well prepared in his recitations, and always in his place."

In the words of one of his successors in the ministry, "As a man and a Christian, he possessed a happy flow of spirits, sprightliness of mind, frankness of disposition, together with sound and well-defined views of the duties and doctrines of revelation. His style of sermonizing was clear, forcible, pointed, and calculated to leave a distinct impression on the mind of the hearer." A Christian lady, a native of Townsend, in stating some recollections of her early days, says of Mr. Palmer, "He was a warm-hearted Christian, and entered into every religious movement, and especially into the several seasons of revival which he was permitted to enjoy in the course of his ministry."

As a part of the fruits of his faithful labors, two hundred and fifty were added to the church in these years; while he left with the people and their children the precious influence of a long and uninterrupted ministration of Divine truth, and the maintenance of a godly life. Enjoying to the last the confidence and respect of his people, this servant of God fell asleep in Jesus February 15, 1848, in the 81st year of his age.

Rev. JAMES HOWE was born of highly respectable Christian parents at the very foot of Monadnock mountain, Jaffrey, N. H., August 13, 1796; graduated at Dartmouth College 1817, at Andover, Mass., probably 1820; ordained at Pepperell, Mass., 1822, and died in that town July 19, 1840, having nearly reached the 44th year of his age, and 18th of his ministry.

Of medium size, delicate frame, fair and uncommonly pleas-

ant countenance, Mr. H. had an exceedingly well-balanced mind, an amiable disposition, a reasonable share of good humor and genuine wit; attractive in his manners, gentlemanly in his whole bearing, accessible to every child; at the same time thoughtful, discreet and firm in Christian principle, he was eminently qualified, as the course and results of his ministry proved, for the pastoral office, and particularly, for the exercise of its functions among the people for whose welfare he spent the whole of his ministerial life.

At the time of his ordination the line of division in the churches, especially in the easterly part of Massachusetts, was being distinctly drawn. Evangelical pastors and members were withdrawing, either voluntarily or by compulsion, from their places of worship, and gathering where they could, to enjoy unmolested the true gospel. Such a process was experienced in Pepperell in the early part of Mr. H.'s ministry; and it is sufficient to say here, that with a discretion, firmness and good temper rarely exhibited in similar circumstances, Mr. H., under the guidance of the Supreme Shepherd, went through, and led his flock through the fiery ordeal unharmed. His ministry was quiet and very successful. An excellent writer and preacher, gentle and judicious in all his movements, he secured, in an uncommon degree, the confidence and love of his brethren and his people; while those who had no sympathy with him in his religious views, "had no evil thing to say of him."

In the wonderful revival of religion in Dartmouth College, in the spring of 1815, the subject of this sketch experienced the renewing grace of God. In that summer I sat at the same table with Mr. H. and a few others. It was a season very precious at the time, and in the memory of those, who, while taking their meals together, were able to speak, at least three times a day, of conflicts, hopes, and joys, then entirely new in their experience. He died, as I suppose, of bronchial consumption. During the process of the disease he was quiet, submissive, and cheerful; and, relying on the arm of his blessed Lord, this lovely and beloved servant of Christ passed to his reward.

Rev. CHARLES WALKER was a native of Rindge, N. H., born Nov. 21, 1795, graduated with honor at Dartmouth College, 1823, at Andover, Mass., 1826, and was ordained pastor of the church in New-Ipswich, N. H., Feb. 28, 1827. His ministry of eight years in New-Ipswich, was one of great success, and also of great trials. After his dismissal from that church, in 1835, he was settled, March 9, 1836, in Windsor, Ct.; again, 1837, Medfield, Mass., dismissed in 1838; again in Wells, Me., and dismissed May 16, 1844. After passing the winter of 1845 in Italy, he retired to a farm in Groton, Mass., where he died Oct. 23, 1847, aged 52.

Sustaining a blameless reputation from his childhood, and admitted to the church in his native place, in early life, he was ever regarded as an eminently godly man—devout in spirit, and circumspect in all his walk,—“an Israelite indeed, in whom there was no guile.” He was a faithful and impressive preacher of the Gospel, seeking with singleness of purpose the salvation of the people of his charge. If, in the perplexities at New-Ipswich, he sometimes seemed to be wanting in decision and independence, as intimated in the “History” of the church in that place, it arose, in my judgment, from a godly fear of doing wrong, and a strong desire for peace, especially in the church,—having in his constitution less than some men, of the element of self-confidence and positiveness of opinion.

His dismissal from New-Ipswich, forced upon him by a pressure which his tender spirit could not well bear, gave him a shock which he never entirely overcome.

In his dying days, emaciated and trembling, accompanied by his affectionate wife, who was anxiously fearful that the messenger of death would arrest him on the road, he took a journey from Groton, Mass., to Fitzwilliam, N. H., taking, on his way, his last view of his native town, and of the farm on which he was born, and passed his early years.

God was merciful to his faithful, but now enfeebled servant, and fulfilled his wishes, and returned him to his home in Groton. And there our brother rested from his toils, and entered, through grace, “into the joy of his Lord.”

EBENEZER ROCKWOOD, M. D. This Christian gentleman and efficient servant of Christ, was born in Groton, Mass., Aug. 13, 1746, and died in Wilton, N. H., Feb. 10, 1830, aged 84. He graduated at Harvard College in 1773 — was Assistant Surgeon for a season in the Army, and then established himself as a physician, first in Hollis, N. H., afterward in Wilton, N. H., where he enjoyed, in an unusual degree, the confidence of the people for more than half a century. A wise counselor, touching the common interests of his fellow-citizens, Dr. R. had an extensive and successful practice as a physician; and yet, so arranged his business, that he was seldom absent from the house of God on the Sabbath—an example for all who belong to the same honorable profession.

When the Pastor and a portion of the church in Wilton avowed themselves Unitarians, Dr. R., with a few others of kindred spirit, *seceded*, yet in an orderly manner, and for a while suffered “for the word of God and the testimony of Jesus.”

In behalf of the new church, which, under his leading, was soon formed, he gave his counsels and his whole influence, and, in the absence of a preacher, conducting public worship as long as he was able to do it, he held himself ready for any sacrifice needful for its prosperity.

In view of his relations to this church, the Hollis Association deemed it proper to receive Dr. R. to its membership, and its sessions were held in regular order at his house. Allowing all due honor to the few men and women who assisted and suffered in separating from the old, and in forming the new church, Dr. R., considering his character and social position, his efforts and influence, may be justly regarded as the father, under God, of the present Orthodox Congregational Church in Wilton.

REV. JACOB HOLT. Very little is on record respecting Mr. Holt. He was born in Andover, Mass., in 1780, — graduated at Dartmouth College in 1803, — became the second pastor of the church in Brookline, N. H., in 1827, — resigned in 1831, — passing the remainder of his life in Ipswich, Mass., where he died, probably, about 1851–2. Quiet and retiring in his habits, a

sincere Christian, he was evangelical in his religious faith, and cordially devoted to his work as a minister of the Gospel.

Rev. LEONARD JEWETT was born in Hollis, N. H., Oct. 2, 1787. At the age of fourteen, in the spirit of a true-hearted New-Hampshire boy of those days, taking his little bundle in his hand, he went to Salem, or to its neighborhood, seeking employment; and earning a little money, he entered on a course of study at Phillips Academy, at Andover, Mass.,—graduated at Dartmouth College in 1810,—took charge, for a season, of an Academy at Deerfield, Mass., and completed the appointed course of Theological study at Andover, Mass., in 1814.

His first labors, as a preacher, were in the Missionary service, in Western New-York, and, in his judgment, he there laid the foundation of the physical infirmities of his subsequent life. Returning to New-England, he received,—but on account of feeble health, declined,—several urgent invitations to settle as Pastor. After some cessation from labor, and a voyage and visit to St. Petersburg, Russia, on his return he accepted a call from the church and people of Temple, N. H., to become their Pastor. He was ordained to this office, March 6, 1833, and having sustained a faithful ministry of eleven years, greatly promoting the spiritual prosperity of the church and people, in the conviction of failing health, he resigned his Pastoral charge, July 25, 1844, and retired to his native place, Hollis; and there, “in his own country, and among his own kin,” he dwelt for the remaining eighteen years of his life; and, by his quiet, Christian demeanor, his cordial coöperation with the Pastor and church, of which he became an efficient member and officer, he rendered important aid in every good work. His Pastor said, “there is no danger of saying too much of him as a *parishioner*.” Possessing an uncommon share of forethought, he was noted for prudence and great circumspection in all the circumstances of life; and, having no sympathy at all with the philosophies, and baseless speculations of these days of *boasted progress*, Mr. J. maintained a steadfast adherence to the faith and usages of New-England Evangelical churches. His sermons were excellent, partaking largely

of the instructive character, rich in saving truth, well stated, clearly illustrated, and earnestly enforced, they were greatly useful in promoting the spiritual welfare of the people of his charge, and the cause of Evangelical religion.

At the close of his Pastorate, as already observed, he retired to his native place, bearing with him the affections of his people; and there, after a quiet and useful residence of nearly twenty years, he died in peace, Feb. 16, 1862, in the 75th year of his age.

Of these eight servants of Christ it may be truly written, "These all died in faith," and ascended, one by one, to join the glorious company of faithful ministers of Jesus, who had gone before them, in the presence and worship of the blessed Master, whom they served in their "day and generation."

S K E T C H E S

FURNISHED BY REV. SAMUEL LEE, NEW-IPSWICH.

REV. LYCURGUS P. KIMBALL was born in Boscawen, N. H., in 1814. He received his collegiate education at Jacksonville College, Illinois. He studied Theology under the tuition of his brother. He was ordained in Newtown, Ill., in 1840. Afterward he preached one year in Columbus. After that he preached in Rushville. May 19th, 1847, he was installed Pastor of the church in Milford, N. H. He was dismissed from his Pastoral charge, for want of health, August 7, 1849. Shortly after, he was installed in Rushville, Ill., where he died Jan. 29, 1851, aged 37.

He appeared to be a very holy man, and a very faithful minister. On his death-bed, he wrote to his brother, and expressed his feelings in the following language: "I trust in Christ. I know he will not disappoint me. I am not only resigned and cheerful, but I am joyful, triumphant. I feast upon divine love. * * I have no fear to die. I long to go. Come Lord Jesus, come quickly, is the desire of my soul."

REV. ABNER BARNARD WARNER was the son of Oliver and Rhoda (Bridgman) Warner, born at Northampton, January 8, 1814. Parental piety consecrated him to God in baptism. He graduated at Williams College in 1833. He spent one year at Andover Theological Seminary, and two years at the Seminary in Gilmanton, N. H. He was ordained Pastor of the church in Milford, N. H., Feb. 6, 1839. His health failed, and he was dismissed Oct. 27, 1846. He was installed Pastor of the Mystic Church in Medford, Oct. 27, 1847. He preached till March, 1852, when his labors in the pulpit ended. A period of suffering succeeded, and he died May 26, 1853.

In person, Mr. Warner was somewhat below the medium size. His position as a scholar was good. As a writer, he was not devoid of logic, but more distinguished by the flow of a tasteful and rich imagination, and a fertility and pertinency of illustration. As a preacher, he was earnest, pathetic, winning. His tone and manner evinced the tenderness and spirituality of his heart. As a pastor, he was preëminent. Kind, sympathetic, communicative, he won the love of all, but especially of the good. His labors were greatly blessed both at Milford and at Medford. His end was in keeping with his life. It was radiant with the glory of Christ. The following is from his farewell address to his church, dictated to an amanuensis but a few days before his death.

"I can not give up the hope that God keeps me lingering thus, to purge out of me all the dross of a selfish love, and to make of me (if I may use the figure with humility) a spotless golden mirror to reflect only the glory of Christ. I know that I am losing myself more and more in Christ; I would be so lost, that you shall see nothing but Christ. I can not open the future to find out when I shall put off this mortal. I think, nay, I hope, that the time of my departure is at hand. I am ready to be offered."

The following is from an address to his Association, of about the same date.

"I love to think that all our labors of love in these lower mansions, shall find their rich and eternal compensations in our Father's house above. I am waiting, nay, longing for the time of my departure. At times I am overborne with bodily anguish, but for many weeks past I have dwelt in the clear, sweet sunshine of God's presence. I rest on Christ without one fear or one doubt. I know that no one shall be able to pluck me out of his hand. My prayer is, that in the near approach of death every one of you may be filled with the peace that fills my heart. Expecting shortly to join the spirits of just men made perfect, I find still that the ties of Christian brotherhood that bind me here are stronger than ever; but I must bid you all an affectionate farewell, and look for a reunion with you in glory not many days hence."

Precious brother! may his example stimulate us and en-

courage us. And having lived as he lived, may our last end be like his.

REV. CHARLES WHITING was a native of Lyndeboro', N. H.; born Jan. 23, 1813. His parents were Oliver and Hannah M. Whiting. He was baptized in infancy, and at the age of twelve years indulged the hope of the Christian. He made a public profession of religion in his eighteenth year; and soon after made choice of the Christian ministry as the work of life, and entered upon the studies preparatory to it. He graduated at Dartmouth College in the Class of 1837, "much respected as a scholar, and is remembered by all his companions in study as a sincere and devoted Christian." He completed his studies at Andover Theological Seminary in the autumn of 1842. He was ordained Pastor of the church in Wilton, N. H., Jan. 4, 1843: dismissed Feb. 13, 1850. For one year subsequent to his dismissal, he supplied the pulpit in Nelson, N. H., in the absence of their pastor. The last four years of his life he spent as a stated supply to the church in Fayetteville, Vermont, where he died May 5, 1855.

Mr. Whiting was of small person, diffident, and retiring in his manner. Intellectually, he was not a genius, but he was a laborious and successful student. His sermons were thoroughly elaborated,—logical, lucid, instructive. His spirit was gentle, affectionate. He won the love, the respect, the confidence of all his brethren in the ministry. Only good was said of him.

REV. JOHN MILLOT ELLIS was born in Keene, N. H., July 14, 1793. His father, Millot Ellis, was a farmer in moderate circumstances, but of devoted and rigid piety, and in spirit and in truth consecrated his son to God in baptism. This son, at the age of 14 years, consecrated himself to the God of his father. For several years subsequent to this, he thought of himself only as a man of business. But after years of successful business, he seemed to hear a voice within pointing to higher destinies. He must be a minister of the Gospel and a missionary to the heathen.

He graduated at Dartmouth in 1822, and at Andover in 1825. Previous to this he had come to the conclusion that the claims of Home Missions were most imperative upon him,

and he was ordained at Boston, Sept. 29th, the day after his graduation. He went directly to the great West as the field of his labors, and began his work at Kaskaskia, then the largest town in Illinois. While engaged in the labors of a pastor in this place, he also did much for the general interests of religion in the State. Prominent in the foundation upon which those interests could rest and rise, were Colleges and Schools, and he accordingly took measures at once to establish a College. He enlisted his Presbytery in the object, and himself and two others were appointed a Committee to select a location, and, in general, to accomplish the object if possible. Jacksonville was made the place. In June, 1830, he was installed pastor of the church in this place. While here, and in his house, originated the plan of the Female Seminary of Jacksonville, which still remains a monument in honor of himself and his accomplished wife, Frances E. Ellis, to whom he was married April 2, 1828.

Near the close of 1831, his pastorate in Jacksonville ended. He at once entered upon the service of the American Education Society in Illinois. Soon after, he transferred his labors to Indiana, as Agent of the Presbyterian Education Society of New-York, and Secretary of the Indiana Branch. In this capacity he had a prominent agency in the origin of Wabash College. Nov. 21, 1832, eight persons met at the house of Rev. James Thompson, in Crawfordsville. Mr. Ellis was Chairman of the meeting. Then and there was taken the prayerful resolve to establish, in that place, the College. Fifteen acres of land were given for the purpose, and having chosen the spot for the building, in the midst of an unbroken wilderness, they knelt upon the ground white with snow, and consecrated it to God for this holy purpose.

In the summer of 1833, Mr. Ellis was itinerating in the State, but his family were still at Jacksonville, Ill. Hearing that the cholera had visited that place, he hastened for home. One day, as he was on his way, he met a man who belonged to Jacksonville. "How long have you been from home?" inquired Mr. Ellis. "About two days." "Do you know any thing of my family, Sir?" "Mr. Ellis, your wife and your children are all dead and buried." He had two children.

To a friend he said, years afterward, "Oh, I can never express the loneliness, the unearthly abstractedness, and finally the sweet submissiveness of that afternoon. At first I was staggered and stunned, but before night God seemed nearer to me, and Christ dearer than ever before."

While laboring for Jacksonville College, he came East, and by his influence induced seven of the graduating class in the Theological Seminary at New-Haven, Conn., to give themselves to Illinois, and to aid in building up the College.

The years 1834 and 1835, he spent in New-England, in the service of the Education Society. In 1835, he married Miss Josephine Moore, daughter of Rev. Dr. Moore, of Milford, N. H., and soon left again for the West, and became pastor of the church in Grass Lake, where his labors were attended with unprecedented success, and continued four years. Mrs. Ellis' health rendered it his duty to come again to New-England.

In the year 1840, he was settled in East Hanover, N. H., where he labored two years, when sickness and a loss of his voice compelled him to resign. While at East Hanover he was again made childless by the loss of two children.

Regaining his health in part, he was employed for a while in an agency to raise funds for Dartmouth College; afterward as agent of the Society for Promoting Collegiate and Theological Education at the West.

In 1855, he formed the plan of originating a Christian Community in Nebraska, with Churches, Schools, and a College. He bought ten thousand acres of land, and came home to persuade Christian people enough in New-England to go with him to occupy the same. But the effort was too great. He returned to his family, now residing in Nashua, N. H., and was at once attacked with bilious fever, which terminated his life in eight days, August 6, 1855. His death, like his life, was eminently christian. He often spoke of perfect trust in an Almighty Saviour.

In person, Mr. Ellis was tall and commanding. His manner was, at first impression, severe, yet he was eminently social and affable. His temperament was cheerful. He was prominent among the "Fathers of the West."

S K E T C H E S

FURNISHED BY REV. DANIEL GOODWIN, MASON.

Rev. WILLIAM OLMSTED was born at West Chester, a part of Colchester, Conn., January 5, 1821. His parents were both pious, and early expressed a desire that William, the youngest of eight children, might become a preacher of the Gospel. Having lost his father at an early age, he was placed in a store at East Haddam. While at Haddam, he became a hopeful subject of grace, and united with the church. At the age of twenty-one he went to Hartford, where he engaged as a clerk. Being prostrated by severe sickness, his plans for life were soon changed, and the purpose formed to become a minister of Christ. With this object in view, he entered Williston Seminary, and, in the autumn of 1844, became a member of Yale College. Owing to feeble health, he relinquished the collegiate course, and commenced theological studies. He spent one year at East Windsor, and two at Union Theological Seminary, N. Y., where he was graduated in 1847. He preached one year to a church in Brooklyn, N. Y. He came to Mason Village in the autumn of 1848, where he was ordained pastor of the church, April 11, 1849.

In May, 1852, with health somewhat impaired, he attended the anniversaries in New-York city. On his return, while visiting his friends, he was taken sick, and died in his native town and among his kindred, June 6, 1852. His remains, according to his dying request, were interred in the graveyard at Mason Village. A marble, designating the spot, bears this inscription, selected by himself: "I shall be satisfied when I awake in thy likeness."

Mr. Olmsted was of medium hight, but of a slender and stooping figure. His countenance and manner were animated and pleasing ; his imagination was fruitful ; his talents practical. A happy combination of natural gifts made him a popular and effective preacher. He gave direction and shape to the plans and movements of the young people of his parish, as few ministers are able to do. As a companion, he was genial and artless ; as a Christian, ardent and decided in his adherence to the doctrines of grace, which he proclaimed with great boldness, yet with such honesty and sincerity as rarely gave offense.

His ministry at Mason Village was eminently successful. He gave himself, without reserve, to his work, and the Lord blessed his labors. During his ministry of three and a half years, thirty-seven were added to the church by profession.

REV. HENRY E. EASTMAN was, for a short time, a member of the Hollis Association. He was born in Granby, Mass. ; was graduated at Amherst College in 1832, and at Andover in 1835 ; was married to Miss Minerva Nash, of Conway, Mass., 1836 ; was ordained in Brookline December 9, 1835. He remained there two years, afterward preaching in Tolland, Mass., for a time, when he went to the West under the direction of the Home Missionary Society, and had been located four years in Somerset, Hinsdale county, Michigan, when his master called him home.

He died of typhoid fever, September, 1852. In his last sickness, it is said, he was remarkably peaceful, though strongly desirous of recovering for the good of others. For himself, he felt it would be sweet to rest in the bosom of Jesus. He left a widow and two sons, to whom he spoke words of hope and counsel, "Saying, do not be troubled ; the Lord will provide." When asked, in his last moments, how he was, he replied, "Happy in the Saviour."

Mr. Eastman is represented as a conscientious man, a faithful minister, distinguished for his amiable and inoffensive traits of character. In a resolution passed by the Presbytery of Marshall, he is spoken of "As a brother beloved in the Lord ; intelligent, earnest and faithful, and as an example of single hearted devotedness to the cause of Christ."

MATTHEW D. GORDON was born in Blantyre, Lanarkshire, Scotland, December 10, 1812; came to this country with his parents, and four other children, in 1817. He early evinced great decision and maturity of mind, and, at the age of nineteen, was the sole manager of a large cotton mill, in Bennington, Vt. Two years previous to this he had become a decided Christian, and such was his interest in the truth, that he resolved to give up a lucrative business, and qualify himself for the ministry. He entered Middlebury College in 1836, and graduated in due course. He was subsequently employed as tutor, and in various secular occupations, and did not complete his studies until 1846, when he graduated at Union Theological Seminary.

He spent two years at Sing-Sing State Prison—first as chaplain, then as warden. Soon after, he came to Hollis, where he was ordained pastor, March 21, 1849, which relation he sustained till July 7, 1852, having previously retired on account of ill health. While at Hollis, he was married to Charlotte C., daughter of Hon. Samuel Swift, of Middlebury, Vt. On leaving Hollis, he took charge of the academy at Groton, Mass., where he buried his wife and infant child.

Being prostrated a second time, in hope of regaining his health he left Groton, in September, 1852, and, for a time, taught in a female college in South-Carolina, near Columbia. At first the climate seemed favorable, and hopes were entertained of his recovery. It soon became evident, however, that his time on earth was short. When informed of this by his physician, a sister writes: "He set about the last work of preparation. It was done with the greatest thoroughness and solemnity. My sister and I sat by him more than seven days and seven nights, like Job's friends, scarcely uttering a word. At length the cloud passed over, and from that hour his peace was as a river. I have done nothing but trust in Christ, he would say. My mind is in perfect peace; nothing, not even my sins, disturb the peace of my soul."

In June he came home to die. "I visited him in Hoosick Falls," says Rev. J. J. Abbott, "about two weeks before his death, and spent two or three days with him most delightfully. He was perfectly calm and peaceful. His protracted

experience of dreadful suffering, both bodily and mental, had subsided into a most sweet, simple, child-like trust in Christ. He conversed freely on death and heaven, till the last moment, and then, with a composure and intelligence characteristic of him, said, 'Jesus, my Redeemer, receive my soul,' and all was over." This was Sunday, August 21, 1853. He died of bronchial consumption, leaving a son, still living.

"Mr. Gordon's character was strongly marked throughout," writes Rev. Mr. Abbott, "in all his personal and social qualities; in all his traits as a thinker, a scholar, a theologian and a Christian. In sound common sense I think I never saw his equal. He often spoke of his indomitable will, which gave him a great deal of trouble. He was very positive and decided. He was a man of much dignity, and had a remarkable power in controlling other minds. Yet, as a friend and companion, I never saw a gentler spirit."

In person, Mr. Gordon was of medium stature, of a firm, compact structure, apparently capable of great labor and endurance. He had an open countenance, with a broad forehead and a piercing eye. Cheerful and buoyant in his temper, he was never wanting in true dignity. He had a keen relish for the doctrines of evangelical religion, and a happy method of elucidating and enforcing them.

Rev. JOHN SHEPHERD was born at Gilmanton, N. H., April 1, 1788. After studying with a purpose of entering College, he engaged in mercantile pursuits. After his marriage, in 1817, he became personally interested in the doctrines of the Gospel, and seriously thought of entering the ministry. Being invited to Concord, he established the New-Hampshire Repository, which he edited for five years. Relinquishing this employment, he acted as an agent for the Tract Society for a time, when he decided to pursue a short course of theological study, under the direction of Rev. Drs. Dana and Dimmock, of Newburyport. He preached, with evident usefulness, at Linebrook, Mass., in Windham and Biddeford, Me., and at South Merrimack. The last years of his life were spent in Nashua, where he died of lung fever, May 25, 1860. His last words, "I am going to rest."

Mr. Shepherd married Miss Eliza Burns, of Gilmanton, by whom he had nine children. Mr. Shepherd entered the ministry late in life, and under serious disadvantages; still, his attainments in Biblical knowledge were creditable to him, and God placed the seal of his approbation on his preaching, blessing it to the hopeful conversion of many souls.

Rev. NOAH EMERSON, a brother of Brown Emerson, D. D., of Salem, Mass., and Rev. Reuben Emerson, late of South Reading, became a member of Hollis Association in 1854. He was born at New-Ipswich, October 4, 1787, but when he was about six years old his father removed to Hancock. It was here he spent his youthful days, and made a public profession of religion at the age of twenty or twenty-one. He was graduated at Middlebury College, Vermont, in 1814, and at Andover in 1817. From this time, for a period of nearly eight years, he served as an agent, respectively of Massachusetts and Maine Missionary Societies, the Tract Society, and the Vermont Juvenile Society.

While on this last agency he was ordained as an evangelist, at Woodstock. After valuable service in these Christian enterprises, he was settled in Baldwin, Me., where he remained till January 1, 1850.

He married Miss Amy, daughter of Rev. Eli Smith, of Hollis, February 10, 1830, who still survives him.

On leaving Baldwin he was employed by the Congregational church in Greenfield two or three years. He subsequently purchased a place in Hollis, where he might spend the evening of life. Here he had the misfortune to lose one of his legs, which was badly fractured by a fall from an apple tree. Though disabled, he longed to gird on anew the armor he had so long worn, and enter the field of active service. The Lord granted him the desire of his heart, permitting him to preach at an Indian settlement, at Shinnecock, on Long Island, N. Y. He had been there about two months, when, after preaching as usual three times on the Sabbath, beside teaching a bible class, he fell asleep in Jesus, early Monday morning, July 9, 1860, in the 73d year of his age. But though far from home and loved ones, he did not die unwept and unlamented. He

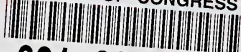
had already secured a strong hold on the love and confidence of that rude people.

In personal appearance, Mr. Emerson was, in advanced life, grave and venerable. His long white beard, his silver locks, his open, placid countenance, often irradiated with a pleasant smile, presented a vivid image of some ancient prophet or apostle. He was of a strong, muscular frame, above the usual stature. He sincerely believed and ardently loved the doctrines of grace as revealed in the bible, and developed by Calvin, and others of the same school; and he sought no higher honor, in this world, than to be permitted to publish these precious truths to dying men. He was a warm friend of freedom and of free institutions. His sympathies were strongly enlisted in behalf of the enslaved in our land. In his will he made the American Missionary Association his legatee.

Though earthly shepherds dwell in dust,
The aged and the young ;
The watchful eye in darkness closed,
And mute th' instructive tongue ;—

Th' Eternal Shepherd still survives,
New comfort to impart ;
His eye still guides us, and his voice
Still animates our heart.

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